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ELEMENTS

OF

MENTAL AND MORAL

PHILOSOPHY,

FOUNDED UPON

EXPERIENCE, REASON, AND THE BIBLE.

By C. E. Beecher.

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L. S. BE IT REMEMBERED, That on the twenty-first day of March, Anno Domini, 1831, Peter B. Gleason & Co. of the said District, have deposited in this office the title of a Book, the title of which is in the words following, to wit:— "The Elements of Mental and Moral Philosophy, founded upon Experience, Reason, "and the Bible." the right whereof they claim as Proprietors, in conformity with an act of Congress, entitled "An act to amend the several acts respecting Copy Rights."

CHAS. A. INGERSOLL, *Clerk of the District of Connecticut.*

by Miss Cath. Beecher

PREFACE.

When a philosopher has a new and curious piece of mechanism submitted to his inspection, if consistent with his profession, he begins to investigate these particulars. How is it constructed? For what purpose is it made? Is it in perfect order so as to answer the design of the contriver, or is it disarranged? If disordered, what is the process for rectifying it? How is it to be used, so as to accomplish the object for which it is formed? Who is its contriver? Is there any communication from him, to give any light on these subjects? If so, what information is to be obtained from this source? And what are the deductions of reason, from observation, and from the information given by the author of this contrivance?

Mind, is the most splendid, powerful, and astonishing contrivance, that ever engaged the attention of man; a machine with complicated faculties, that are eternally to exist and to act with sublime and ever increasing power. With it has come a communication, inscribed by the hand of the Divine Contriver, and stamped with the ensignia of his authority. In this record is revealed its origin, the object of its construction, the nature of its present operations, the mode by which the object of its contrivance can be secured, and the consequences which will result from pursuing, and from neglecting the mode pointed out.

In examining the works of Mental Philosophers, certain singular and painful deficiencies, cannot but be felt, by every

christian reader. Such works seem to consist simply of a description of the machinery of mind, in its present mode of operation, a classification and nomenclature of its various powers, together with a multitude of discussions and rejoinders as to the propriety of different modes of classification, and of the names given to the different powers. But farther than this, little is to be found.

These philosophers seem to make a merit of avoiding entirely, the communication received from the Divine Author, as a matter entirely foreign from their profession. The works of Aristotle, and of other ancient sages, the speculations of more modern writers, the lucubrations of heathens, infidels, and sceptics, are quoted in abundance, but to establish any thing on this subject by an appeal to the Bible, is a phenomenon almost unknown. Although it is a work whose divine authority is acknowledged by many such writers, and the only work on earth, which presents any claims to such a distinction, yet it is scarce ever referred to, even as a literary curiosity.

Meantime, no enquiry is instituted by them as to the object for which mind is created ; no attempt is made to ascertain whether it is in order, whether it is acting *right* or *wrong*, whether it is fulfilling the purposes for which it is formed, or acting in opposition to them. Nor is any enquiry made as to the mode of remedying any disarrangement that may occur in its operation.

The works too, of a theological nature, which treat of the duties and obligations of men to God, and to each other, seem often verging to the other extreme, devoting their exclusive

attention to the *Book of Revelation*, and neglecting to examine the *nature of mind*. One set of Philosophers seem to examine the machine, and neglect the communication from its Author; the other, to examine the record, and neglect the object to which it refers.

Such deficiencies have been painfully felt by the writer, to whom has been extensively committed the training of mind, and this work has been prepared as a limited and temporary supply, till some other hand will furnish a better.

It is in too imperfect a form to be presented to the public; to those for whom it is designed, it is prefaced with the following outline of the objects attempted.

1. To describe the nature of the different powers and operations of mind.

2. To show the object for which it was made.

3. To show the mode by which this object can be secured.

4. To show that the mind of man is a disordered one.

5. To show the mode by which it can be rectified, so as to accomplish the purpose for which it was made; to show that this mode is revealed in a communication from its Maker; and to establish the authority of this record.

6. To show the consequences in a future state, of the continued disordered operation of mind.

7. To show the causes why the remedy for the disordered operation of mind, is not more generally secured.

8. To exhibit the mode of training and regulating mind, according to the dictates of experience, reason, and the revealed communication of its Author.

The discussion of these subjects has necessarily involved

topics, not usually introduced into works of Mental Philosophy. But it is believed, that nothing has been admitted, which is not *strictly philosophical*, and *necessarily* connected with a proper study of the laws and operations of mind. On subjects of a theological nature, the author has cautiously avoided all that is *sectarian*, and it is believed that all christians who found their eternal hopes upon the Mediation and Sacrifice of our Lord Jesus Christ, can cordially unite in all the sentiments presented on these subjects.

This work is not presented to the public, nor offered for sale. It is intended solely for a local and immediate purpose. If it should meet the eye of any but those for whom it is designed, the writer particularly requests, that it may not be considered as *published;* that it may not be noticed in any periodical; that no extracts be taken from it; and that it may not in *any* way, be brought before the public.

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MENTAL PHILOSOPHY.

CHAPTER I.

CLASSIFICATION OF MENTAL PHENOMENA.

All existence of which the mind of man can form any conception, may be divided into two classes, viz. *Matter* and *Mind*. These are distinguished from each other by their *qualities*.

Matter is that which has the qualities of figure, divisibility, extension, inertia, and attraction.

Mind is that which thinks, feels, and wills.

The science which treats of the various phenomena of Matter, is called *Natural Philosophy*.

The science which treats of the phenomena of Mind is called *Mental Philosophy*. That part of Mental Philosophy, which treats of the duties of man to his Creator, to himself, and to his fellow beings, is called *Moral Philosophy*.

In treating of the various phenomena of mind, all mental philosophers have recognized *specific* operations of mind, such as Memory, Abstraction, &c., and also a *generic* classification which includes several specific exercises.

The most general classification of mental phenomena is that which in the common language of life, divides the operations of mind into the *three* general classes, *thoughts*, *feelings*, and *choice*.

The same classification has generally been adopted by most writers on Mental Philosophy; who have varied from common language, and from each other, chiefly in the *names* employed, rather than in the principles of classification.

That class of mental phenomena which is called *thoughts*, in common language, by mental philosophers has been denominated, the *Understanding*, the *Reason*, the *Reasoning Powers*, the *Intellect*, and the *Intellectual Powers*.

That class of mental phenomena called in common language the *Feelings*, writers on Mental Philosophy denominate the *Affections*, the *Susceptibilities*, the *Heart*, and the *Active Powers*.

The power of choice is commonly called *the Will*, and by some writers it is placed as a separate faculty of mind, and by some it is classed among the Feelings or Affections.

In this work the names which will be employed in designating the generic classification will be, the *Intellectual Powers*, the *Susceptibilities*, and the *Will*.

There is still another general classification which has been recognized.

It is found that thoughts, feelings, and acts of choice, (or volitions,) arise in the mind in two ways, as produced by material objects acting on the senses, and as originating in the mind, without being caused by the senses.

Those ideas, that are obtained through the aid of the senses, are, by Locke and others, called *ideas of sensation*. By Brown and Payne, they are called *external affections*, because caused by external objects.

Those ideas, which originate without the intervention of the senses, are called ideas of *reflection*, by Locke ; and by Brown *internal states*, because originating in the mind, without the intervention of the senses.

In this work the classification of Locke will be retained, viz. *ideas of sensation*, and *ideas of reflection*.

Intellectual Powers.

Under the general class of intellectual powers are arranged the following specific acts of mind.

1. Sensation. 2. Perception. 3. Conception. 4. Imagination. 5. Memory. 6. Association. 7. Attention. 8. Judgment. 9. Abstraction. 10. Consciousness.

Sensation, is a state of mind produced by material objects acting on the senses.

Thus, when light, which is considered as one kind of matter, affects the eye, the sensation of *sight* is produced. When the perfume of a rose, which is another species of matter, affects the organ of smell, another kind of sensation is produced. When a bell or some musical instrument causes the air to vibrate on the drum of the ear, it causes the sensation of *sound*. When any sapid body is applied to the tongue, the sensation of *taste* is caused. When the hand, or any part of the body, comes in contact with another body, the sensation of *touch* is produced.

Thus it appears that the five senses are the organs of sensation, and that through their instrumentality material things operate upon the mind.

Perception, is a *sensation* attended by the *belief of a cause ;* and it is this additional circumstance alone, which distinguishes perception from sensation.

If a person were asleep, and should suffer from the prick of a pin, or be disturbed by an unpleasant sound, these would be mere sensations, because the mind would not ascribe them to any cause. But if the person should waken, these sensations would immediately become perceptions, because they would be attended by the belief of some cause.

Conception, is a state of mind similar to perception, and differs from it in being less vivid, and in not being produced through the medium of the senses.

When we look at a tree, we have a *perception* of this object. But the mind can also have an idea of this tree when removed from the sight, though the idea is not so vivid and distinct, nor have the senses any agency in producing it. The perfume of a rose also, occasions another sensation ; but when the rose is

removed so as not to affect the senses, we can still have a *conception* of its perfume. The conception differs from the perception only in being less vivid, and in not being caused by a material object acting on the senses.

Memory, is either a conception or a perception, which is attended with a feeling of its resemblance to a past state of mind. It is this feeling of resemblance that is the only circumstance which distinguishes memory from conception.

Thus we can conceive of a tree, without recognizing it as the particular idea of any tree we may have seen before; but if with this conception is a feeling of the resemblance of this idea to the one we always have when we see the tree that shadows the paternal roof, this conception becomes *memory*. If we conceive the form of a man, without recognizing the resemblance of this idea to the perceptions we have when we see any particular man, this is a simple act of conception; but if we recognize in this object of conception, the features of a dear friend, this act then becomes memory. Again, if we conceive of certain events and circumstances attending them, without recognizing this combination as ever having existed in past experience, they are mere conceptions that arise before the mind; but if we recognize in these conceptions, the events and circumstances of past experience, conception becomes memory.

Imagination, is the power which the mind possesses of arranging our conceptions in new combinations. We can conceive objects as united together, of which we never conceived before, as thus united.

Thus when we read the description of some picturesque scene in nature, the mind immediately groups together mountains, trees, brooks, cottages, and glens, forming a new combination of conceptions different from any scene we ever witnessed or conceived of before. All the objects thus combined are conceptions, the act of arranging them is an act of the imagination.

Judgment, is the power which the mind possesses, of *noticing relations.* A *relation* is an idea obtained by observing one thing in connection with another. Thus when we perceive one thing to be *longer* than another, one thing to be *on* another, or one thing to *belong* to another, in all these cases the mind notices relations, or exercises the faculty of judgment. Thus also, when we compare any action with the rule of duty in order to decide whether it is right or wrong, we exercise the same faculty. This act always is necessarily preceded by the comparison of one thing with another, in order to notice the relations.

Abstraction, is the power of noticing certain parts or qualities of any object, as distinct from other parts or qualities. Thus when we notice the length of a bridge without attending to the breadth or colour, or when we notice the heighth of a a man, without thinking of his character, we exercise the faculty of abstraction.

Attention, is the direction of the mind to any particular object or quality, from the interest which is felt in it, or in something connected with it. The degree of attention is always proportioned to the degree of interest felt in the object.

Association, is the power possessed by the mind of recalling ideas in the connections and relations in which they have existed in past experience. For example, when any two objects of sense, such as a house and a tree, have often been observed together, the idea of one will ordinarily be attended by that of the other. If two events have often been united together in regard to the *time* of their occurrence, such, for example, as thunder and lightning, the idea of one will usually be attended by the other.

Consciousness, is the knowledge which the mind has of its own states and operations.

Susceptibilities.

The feelings or susceptibilities of the mind may be divided into two general classes : viz. *pleasurable* and *painful.*

All our emotions are either of one or the other class, and derive their different names, either from the *causes* which produce them, the *circumstances* which attend them, or the *effects* they produce.

There are several terms which signify simply a pleasurable state of mind, without reference to the causes or effects, such as *pleasure*, *satisfaction*, *enjoyment*, &c.

There are other terms which signify simply a painful state of mind without reference to any other circumstances, such as *pain*, *sorrow*, *grief*, *affliction*, &c.

The following are pleasurable states of mind, including the idea of some cause, effect or circumstance connected with them.

Hope is a pleasurable state of mind arising from a view of some good, which is desired and expected. *Esteem*, *love*, *veneration* and *reverence* are pleasurable emotions in view of certain qualities in intelligent minds. *Gratitude* is a pleasurable emotion occasioned by receiving some benefit from another. *Emotions of taste* are caused by exhibitions of beauty, grandeur, novelty, order, and fitness of design, or of conduct. Surprise, wonder, astonishment, and admiration, are some of the specific names of the emotions of taste. *Emotions of the ludicrous*, produce laughter. *Pleasurable moral emotions* are such as are caused by viewing any action of our own, or of others, as *right* or *virtuous*.

The following are names of certain painful states of mind, which include some idea, either of the causes, effects, or circumstances connected with them.

Pity or *compassion* is a painful state of mind in view of some object which is suffering pain or sorrow. *Repentance* and *remorse* are painful states of mind caused by viewing our own conduct as wrong. *Fear* is a painful state of mind occasioned by foreseeing some future suffering either to ourselves or others. *Envy* is a painful emotion in view of certain happiness possessed by others of which we are destitute. *Anger*,

wrath, *fury* and *rage* are painful states of mind occasioned by some evil inflicted on ourselves or others, and is attended by a desire of evil to the author. *Malice*, *spite*, *hatred*, and *malignity* are painful states of mind occasioned by a desire of evil to others. *Jealousy* is a painful state of mind occasioned by seeing the affection we desire withheld from us, and given to another. *Desperation* and *despair* are painful states of mind occasioned by the loss of all hope of future good.

Sympathy is the power the mind possesses of experiencing such emotions as are realized to exist in another mind.

Desire is a state of mind which is caused by the view of a certain object which has been the cause of enjoyment, or which it is believed can become so.

Emotions is another name for *feelings* or *susceptibilities.*

Other Mental Phenomena, not usually classified.

Instinct, a desire awakened in the mind to do a certain action, without any knowledge from past experience of the good it will secure.

Habit, a tendency of the mind to perform certain acts, or a facility in performing them acquired by the previous repetition of such acts.

Dreams. The conceptions of the mind during sleep.

Excited conceptions. Uncommon modes of conception, ordinarily occasioned by some derangement of the animal system.

Mental alienation, or *derangement*, the state of mind which is unnatural, and in which the laws of mental phenomena seem destroyed.

Belief is a state of mind caused by *evidence.*

On the Definitions and Classification of Mental Philosophy.

In regard to definitions, Mental Philosophy has this advantage over every other science, that the ideas to be defined

already exist in the mind, so that nothing is wanting, but such a *description* as will enable a person to determine, in what circumstances, or at what times, the given state of mind occurs, without making it necessary to express its nature and quality by language. In attempting to define on other subjects new combinations of ideas are to be conveyed, and there is danger of deception in definitions. But in regard to the acts and emotions of the mind, nothing is wanting but to ascertain *which* specific exercise is intended, and then to apply the name.

This consideration obviates the difficulties which many seem to feel, both in regard to the propriety of the names given, and of the terms used in describing the states of the mind intended. For if the person who seeks to understand the science can receive such a description of any particular state of mind, as to ascertain what one is intended by the writer, it is of little consequence what name is given, or what definition is employed. The mind of the individual is conscious of the nature of the idea intended, and no name or description can deceive him as to its nature. All that should be aimed at in a definition, is such a description as enables the reader to determine what particular state of mind is intended. In regard to this classification of the powers and operations of mind, it may be remarked, that writers on Mental Philosophy have differed, not only in reference to the *names* employed, but also as to the propriety of the *modes of classification.*

The most general classification, viz. the Intellectual Powers, the Susceptibilities, and the Will, is one which has been recognized in almost all languages, and by most writers on this subject. Some however have placed the *Will* in the class of the Susceptibilities, considering it the same as Desire.

Some writers have chosen to simplify, and resolve Conception, Memory, and Imagination, into one faculty called Memory. Others choose to subdivide still more and provide different operations of memory with separate names.

Brown resolves all the intellectual powers except Perception into two, which he calls *Simple Suggestion*, and *Relative Suggestion ;*—which names represent the same states as *Conception* and *Judgment.* Conception, he calls *Simple Suggestion,* and Judgment, he calls *Relative Suggestion.*

It doubtless is true, that all ideas which are not perceptions, are conceptions, and that conceptions are some of them, attended by feelings of *relations*, and some are not. But seeing that there really does exist such distinctions between Memory, Conception, Imagination, Abstraction, &c. as has been pointed out, and that names have been given, recognizing these distinctions, and universally incorporated into both written and spoken language, it seems useless and impracticable to attempt, either to destroy these distinctions, or banish the terms which recognize them. It will be as unavailing as attempting to destroy the classification of the animal world, by showing that there was a foundation for reducing a certain portion of animals to two classes, *quadrupeds* and *bipeds,* and that therefore all more specific names and classification should be given up.

It seems to be too late to quarrel either with the *classification* or the *names* employed in this science. All that is now to be done by the student is, to discover what operations of mind are intended, and the various names used to designate them, and thus learn to attach the right idea to the several terms.

In doing this, it will be found that most writers on this subject, though they differ as to the *expediency* of names and classification, all agree in attaching the same meaning to the terms employed, when they use them. It is believed the preceding definitions will be found sanctioned by the most approved writers on this subject.

CHAPTER II.

SENSATION AND PERCEPTION.

As there is no distinction between Sensation and Perception, except in the fact, that one is attended with the belief of a cause, and the other is not, they will be treated of together.

The mind of man is an immaterial existence, confined in its operations by the matter of the body it inhabits, and depending upon the construction and modifications of this material envelope for much of its happiness or suffering.

The exercise of the imagination when the eyes are closed, the body at rest, and in a state of perfect ease, will probably give us the best idea of what is the nature of spiritual existence when disconnected with matter. It is one of the offices of our bodily system, to retain the spirit in its operations *in one particular place*, so that it can have *direct* communion with no other mind, which is not in the same place. Whether this is the case with mere spiritual existence, is a question for conjecture and not for any satisfactory rational decision. While the spirit of man is resident in its material frame, it is furnished with facilities of communication with other minds, and with organs which fit it to receive suffering or enjoyment from the material objects by which it is surrounded.

These organs of communication are the several senses. They consist of expansions of the substance of which the brain is formed, which descending through the spinal bone of the back, are thence sent out in thousands of ramifications, over the whole animal system. Those branches which enter the eyes, and are spread over the interior back part of this organ are called the *optic nerve*. Whenever the particles of light, (which are supposed to be infinitely small particles of matter moving with immense velocity,) enter the eye, they

strike the optic nerve, and produce the sensation which is called sight. Those branches which are spread over the tongue are the organ of *taste*. Those that are extended through the cavities of the nostrils are called the *olfactory* nerves. When the small particles of matter that escape from odoriferous bodies, come in contact with these nerves, they produce the sensation of *smell*.

The nerves that constitute the organ of *hearing* are extended over the cavity of the ear behind the *tympanum*, or *ear-drum*. This cavity is filled with a liquid, and when the drum of the ear is caused to vibrate, by the air which is set in motion by sonorous bodies, it produces undulations of this liquid upon these nerves, and thus the sensation of *sound* is produced. The sense of *feeling*, by the expansion of other nerves, is extended all over the body, excepting the nails and the hair. It is by the action of matter in its different forms on these several senses, that the mind obtains ideas, and that ideas are imparted from one mind to another.

Perception never takes place, unless some material object makes an impression upon one of the senses. In the case of the eye, the ear, and the nostrils, the object which is regarded as the cause of the sensation, does not come immediately in contact with the organs of sense. When we see a body, we consider it as the cause of that perception, but it is not the body that comes in contact with the organ of sight, but merely the particles of light reflected from that body. In the case of smell, the fragrant body is regarded as the cause of the sensation, but the body that acts on the sense is the material particles of perfume that flow from that body.

Thus also with hearing. We consider the sonorous body as the cause ; but the sensation is produced through the medium of the air, which affects the drum of the ear. But in the case of taste and touch, the body, which is regarded by the mind, as the cause, must come in contact with the nerves of the tongue or body, to produce the sensation.

Smell.

The sense of smell is one which greatly conduces to the preservation, the comfort, and happiness of man. It is a continual aid to him in detecting polluted atmosphere, or unhealthy food. The direct enjoyment it affords, is probably less in amount, than that derived from any of the other senses. Yet were we deprived of all the enjoyment gained through this source, we should probably find the privation much greater than we at first might imagine. When we walk forth among the beauties of nature, the fresh perfumes, that send forth their incense, are sources both of immediate and succeeding gratification. The beautiful images of nature, which rise to the mind in our imaginative hours, would lose many of their obscure but charming associations, were the fields stripped of the fragrance of their greens, and the flowers of their sweet perfumes. Nature would appear to have lost that moving spirit of life, which now ever rides upon the evening zephyrs and the summer breeze. As it is, while we walk abroad, all nature seems to send forth its welcome, while to its Maker's praise,

> "Each odorous leaf,"
> Each opening blossom, freely breathes abroad
> Its gratitude, and thanks Him with its sweets.

Taste.

When a sapid body is applied to the organ of taste, two sensations are produced, one of *touch*, and one of *taste*. We are conscious of the difference of these sensations, when we apply a tasteless body to the tongue, and then immediately apply one which has taste. In the last case we have the sensation of touch as before, and in addition to it, the sensation of taste. It is probable however that the same set of nerves serve both purposes.

It is one of the numberless evidences of the goodness of our Creator, that the process which is necessary for the preservation of life, and which depends upon the voluntary activity of every human being, should be connected with a sense, which affords such gratification, that the duty is sought as a pleasure. Were mankind led to seek food, merely in the exercise of reason, for the purpose of preserving life, multitudes through carelessness and forgetfulness, would be perpetually neglecting that regular and necessary supply of aliment, without which, the animal system would become deranged and enfeebled. By the present constitution of the body, the gratification of this sense, is an object of desire, and thus we are continually reminded of our duty, and led to it as a source of enjoyment.

Nor is it the gratification of this sense, which is the only source of enjoyment connected with it. The regular periods for repast, bring around the social board, those united to each other by the tenderest ties of kindred and affection. These become seasons of cheerful hilarity and relaxation, seasons of cessation from daily cares, seasons for the interchange of kind feelings and intellectual stores; and while the mere gratification of sense is one source of pleasure, to this is often added the "feast of reason and the flow of soul." The effects on the best feelings, in thus assembling to participate in common blessings, is scarcely ever appreciated. Did every individual of our race retire to secrecy and solitude to satisfy the cravings of nature, how much would the sum of human happiness be diminished! But thus has our benevolent Creator contrived, that one source of enjoyment should serve as an occasion for introducing many more.

Hearing.

The sense of hearing is one more connected with the intellectual and moral powers of man, than either taste or smell, as it is through the medium of this organ that both music and

speech operate on the human mind. We can form some imperfect estimate of the amount of happiness derived from this sense, by imagining the condition of mankind, were they at once and forever deprived of this source of improvement and enjoyment. The voice of sympathy, friendship, and love, would be hushed. The eloquence of the forum, the debates of the legislature, the instructions of the pulpit would cease. The music of nature, its sighing winds, and dashing waters would be stilled, and the warbling of the groves would charm no more. The sound of pipe, and harp, and solemn harmonies of voice, would never again waken the soul to thrilling and nameless emotions. Man would walk forth in silence and solitude, where now, ten thousand sounds of active life, or cheerful hum of business, or music of language and of song, charm and animate the soul.

The operation of mere sound, disconnected with the ideas which are often conveyed by it, is a subject of curious speculation. Sounds differ from each other in *tone*, in *pitch*, and in *force* or strength. The difference in *tone* may be illustrated by the sounds of a clarionett, compared with the sound of a bell, or of the human voice. Every instrument, and every human voice, has each a peculiar tone by which it is distinguished from all others. The difference in *pitch* is shown by sounding a low and high note in succession, on an instrument. The difference in *force* is exhibited by singing or speaking loud or soft.

There are certain sounds that in themselves are either agreeable or disagreeable from their tone alone. Thus the sound of a flute is agreeable, and that of the filing of a saw, is disagreeable. Sounds also are agreeable according as they succeed each other.

Melody is a succession of agreeable tones, arranged in some regular order as it respects their duration and succession. Some melodies are much more agreeable to the ear than others. Some melodies produce a plaintive state of mind; oth-

ers exhilarate, and this without regard to any thing, except simply the nature of the sounds and their succession. Thus a very young infant, by a certain succession of musical tones, can be made either to weep in sorrow, or smile with joy.

Harmony is a certain *combination* of sounds which are agreeable to the ear, and it is found that the mind can be much more powerfully affected by a combination of harmonious sounds, than by any melody. The effect of music on certain minds is very powerful, often awakening strange and indescribable emotions. It has been therefore much employed both to heighten social, patriotic, and devotional feeling.

There is probably nothing which produces stronger and more abiding associations in the mind than musical sounds. As an example of this, may be mentioned the national air which is sung by the Swiss in their native valleys. It is said that when they become wanderers in foreign lands, so strongly will this wild music recall the scenes of their childhood and youth, their native skies, their towering mountains, and romantic glens, with all the strong local attachments that gather around such objects, that their heart sickens with longing desires to return. And so much was this the case with the Swiss of the French armies that Buonaparte forbade this air being played among his troops. The Marseilles Hymn, which was chanted in the scenes of the French Revolution, was said to have been perfectly electrifying, and to have produced more effect than all the eloquence of orators, or machinations of plotting statesmen.

The mind seems to acquire by experience only, the power of determining the place whence sounds originate. It is probable that at first, sounds seem to originate within the ear of the person who hears, and even after long experience, cases have been known, when a person suddenly waked from sleep, imagined the throbbing of his own heart was a knocking at the door. But observation and experience soon teach us, the direction and the distance of sounds. The art of the ventrilo-

quist consists in nothing but the power which a nice and accurate ear gives him, of distinguishing the difference between sounds when near, or far off, and of imitating them.

Touch.

The sense of touch is not confined to one particular organ, but is extended over the whole system, both externally and internally. It is in the hands, however, especially at the ends of the fingers, where this sense is most acute and most employed. We acquire many more ideas by the aid of this sense, than by either hearing, smell, or taste. By these last we become acquainted with only one particular quality in a body, either of taste, smell, or sound ; but by means of the touch, we learn such qualities as heat and cold, roughness and smoothness, hardness and softness, figure, solidity, and extension. It is supposed, that it is by this sense, that we gain the idea of something *external*, or without ourselves. The sensation of smell would seem to be within, as an act or emotion of the soul itself. Thus also with hearing, which being produced within the ear, by the undulating air, would seem to originate within. Thus also with sensations within the eye. But when the limbs begin to move and to come in contact with outward objects, and also in contact with various parts of the body, the mind gains an idea of the existence of some outward object. This is probably the first sense, by which any idea of existence is wakened in the mind. As one sense after another is called into existence, the mind continually gains new ideas, and then begins its operations of comparing, abstracting, reasoning, and willing.

It is by the sense of touch, that we gain our ideas of *resistance* and *extension*. In the class of ideas included under the head of ideas of resistance, may be placed our ideas of solidity, liquidity, hardnesss, softness, viscidity, roughness and smoothness ; these all being different names for different modes of resistance to the muscles of the hands, arms, or

fingers, when applied to the bodies which have these qualities. These ideas are not gained by simple contact ; their existence depends upon the contraction or expansion of the muscles which are the organs of motion and resistance, in the human body. We may suppose the infant mind to gain these ideas by a process somewhat similar to this : He first moves his arms by instinct, without any knowledge of the effects to follow. By this movement, he gains certain ideas of the simple contractions and extension of his muscles, and learns also, that by his own will, he can exercise his muscles in this manner. At length he attempts to move his arm in a manner to which he has become familiar, and some object intervenes, and this motion is prevented, while all his wonted muscular efforts are vain. Thus then arises in his mind a new idea of *resistance*, in addition to the sensation of touch and of motion, which had before been experienced. The ideas of *different degrees* of this resistance are gained by repeated experience, and when age furnishes ability to understand language, the names of hardness, softness, roughness, and the like, are given to these ideas. In the use of his *muscles* also, the infant must first acquire its ideas of *extension* and *figure*. For it must be where *resistance* to *muscular effort ceases*, that he must feel that the *cause* ceases to exist. The little being extends his hand—an object intervenes which interrupts his muscular motions—he grasps this object, and wherever this feeling of resistance exists, there he feels that the cause of it exists, and that after he has passed certain limits it *does not exist*. *Figure* is defined as the *limits of extension*, and of course it can be seen that ideas of figure can only be gained by finding the limits of extension in this way. It has formerly been supposed that ideas of *extension* and *figure* were gained by the eye, but later experiments and discussions show, that the sense of feeling, including muscular motion, is the medium by which these ideas are first gained, and that afterwards the eye, by the principle of association acquires the power of distinguishing figure and distance.

Vision.

The organ of vision is the eye, which is one of the most curious and wonderful parts of the human frame, and displays in astonishing variety the wisdom and skill of its Designer.

The eye consists of a round ball, formed externally, of various coverings, and within, of humours of different degrees of consistency. The front part of the eye, which is exposed to view, has a small opening in it, which admits the rays of light within this ball, and it is by the operation of light on the nerves which are spread in fine net-work over the interior that *sight* is produced.

In examining the mechanism of the eye a great variety of contrivances appear; all aiding in accomplishing the object of vision. In the first place, we may observe its modes of protection and defence. The lid is a soft moist wiper, which with a motion quick as lightning, protects the eye from outward violence, cleanses it from dust, veils it from overpowering radiance, and in hours of repose entirely excludes the light. On its edge is the fringing lash, which intercepts light floating matter that might otherwise intrude, while above is spread the eyebrow, which like a thatch, obstructs the drops that heat or toil accumulate on the brow.

We next observe the organs of motion with which the eye is furnished, and which with complicated strings and pullies, can turn it every way at the will of the intelligent agent. The *pupil* or *opening* of the eye, also, is so constructed, with its minute and multiplied circular and crossing muscles, that it can contract or expand in size, just in proportion as the light varies in intensity.

The ball of the eye is filled with three substances of different degrees of density. One is a watery humour near the front of the eye; back of this and suspended by two muscles is the solid lens of the eye or the *chrystalline humour*, and the remainder of the eye in which this lens is imbedded, consists of

the *vitreous humour*, which is of the consistence of jelly. These all have different degrees of transparency, and are so nicely adjusted, that the rays of light which start from every point in all bodies, in *diverging* lines, are by these humours made to *converge* and meet in points on the retina, or the nerves of the eye, forming there a small picture exactly of the same *proportions*, though not the same size, as the scene which is spread before the eye.

If an eye is taken and examined by the aid of surgical instruments, when the outer covering of the back part of the eye is removed, the objects which are in front of the eye, may be discerned, delicately portrayed in all their perfect colours and proportions, on the retina which lines the interior of the eye. It is this impression of light on the optic nerve of the eye which gives our ideas of light and colours.

The eye is also formed in such a way that it can alter its shape and become somewhat oblong, while at the same time the lens of the eye is projected forward or drawn back. The object of this contrivance is to obtain an equally perfect picture of distant and of near objects, which is thus secured.

Our ideas of *shape* and *size* at first are not gained by the eye, but by the sense of touch. After considerable experience, we learn to determine shape and size by the eye. Experiments made upon persons born blind and restored to sight furnish many curious facts to support this assertion.

When the eye first admits the light, all objects appear to *touch* the eye, and are all a confused mass of different colours. But by continual observation and by the aid of the sense of touch, objects gradually are separated from each other, and are then regarded as separate, and distinct existences.

The eye is so formed, that the picture of any object on the retina varies in size according to its *distance*.—Two objects of equal size, will make a very different sized picture on the back of the eye, according to the distance, at which they are held. The ideas of size, at first are regulated by the relative

size of this picture in the eye, until by experience it is found that this is an incorrect mode, and that it is necessary to judge of the *distance* of a body before we can determine its *size*. This accounts for the fact, that objects appear to us so different in size according as we conceive of their distance, and that we are often deceived in the size of bodies, because we have no mode of determining their distance. But it appears also that our ideas of *distance* are gained not by the *eye* alone, but by the eye and the sense of feeling united. A child by the sense of feeling, learns the size of his *cup*, or his play-things. He sees them removed and that their apparent size dimmishes. They are returned to him, and he finds them unaltered in size. When attempting to recover them, he finds that when they look very *small* he is obliged to pass over a much greater distance, to gain them than when they appear large, and that the distance is always in exact proportion to their apparent size. In this way by oft repeated experiments the infant reasoner learns to judge both of the size and distance of objects. From this it appears, that in determining the *size* of an object, we previously form some judgment of its *distance*, and likewise that in finding of the *distance*, we first determine the *size*.

The *shape* of objects is learned altogether by the sense of *feeling*.

It has before been stated that at the first exercise of vision every thing is a confused mass of different colours and all appearing to touch the eye. By the aid of the hands, the separate existence of different bodies around is detected and the feeling of touch which once was the sole mode of determining shape is now associated with a certain form or picture on the eye, so that in process of time the eye becomes the principal judge of shape.

But in determining the shape of a thing, an act of judgment is necessary. This may be illustrated by the example of a hoop, which in one position, will make a picture in the eye

which is *circular*, in another position the picture of it will be *oval*, and in another only a *straight line*. If a person will observe a hoop in these different positions, and then attempt to draw a picture of it on a piece of paper, he will be conscious of this varying picture in the eye. Of couse in order to decide the shape of a thing, we must decide its *distance*, its *relative position*, and various circumstances, which would alter the form of the picture in the eye. It is only by long experience that the infant child gradually acquires the power of determining the shape, size, and distance of objects.

The painter's art consists in laying on to canvass an enlarged picture of the scene which is painted in the interior of his own eye. In this minute picture of the eye, the more distant an object is, the *smaller* its size, the more *indistinct* its outline, and the *fainter* its colours. These same are transferred to canvass in an enlarged form ; the distant objects are made small in size, faint in colours, and indistinct in outline, just in proportion to their distance.

The organ of vision is the inlet of more enjoyment to the mind, than any of the other senses. Through this small loop hole the spirit looks forth on the rich landscape of nature, and the beauty both of the natural and moral world. The fresh colours, the beauty of motion, the grace of figures, the fitness of proportion and all the charms of Taste are discovered through this medium. By the eye also, we learn to read the speaking face of man, we greet the smile of friendship and love, and all those varying charms, that glance across the human face divine. By the aid of this little organ too, we climb not only the summits of earth's domains, but wander forth to planets, stars, and suns, traverse the vast ethereal expanse, and gather faint images, and flitting visions of the spirit's future home beyond the skies.

CHAPTER III.

CONCEPTION AND MEMORY.

The division of our Mental states into two general classes, has before been stated, viz. *ideas of sensation*, and *ideas of reflection*. The ideas that we gain through the aid of the senses, seem to be the foundation for those operations of mind, which are called *ideas of reflection*, and which exist when the senses are none of them affected.

There has been much speculation on the question, as to whether the mind possesses any ideas entirely independent of the senses, and which were gained without any aid or influence from them. Many have maintained the existence of some ideas, which they denominate *innate ideas*, which they suppose were originally implanted in the mind, and not at all dependent on sensation.

On this subject, it may be sufficient to remark, that there is no *proof* of the existence of any such ideas. All the ideas which do enter the mind, so far as we can trace them, seem to have been originally derived from the senses, though the mind has the power of making new arrangements and combinations of such materials as are thus furnished.

It is true that there are some principles which lie at the foundation of all knowledge, which seem to depend solely on the original constitution of the mind; such for example as belief in personal identity, and the belief in the uniformity of our experience, so that when an event has invariably occurred in certain circumstances, it is impossible to disbelieve the recurrence of the same event, unless circumstances are altered. These, and some other principles of belief, seem to exist as a part of the original constitution of mind, but there is no evi-

dence that they would ever have been called into exercise, except through the instrumentality of the senses.

There is nothing to prove either, that the positive exercise of thought, feeling, and volition, is necessary to the existence of mind, and no proof that the mind might not have existed forever, without thought, or feeling, of any kind, were it not for the aid of the senses. We know that there are periods of sleep, and of swooning, when the mind is in existence, and yet when there is no proof that either thoughts, feelings, or volitions are in exercise.

Speculations on this subject seem to be profitless, because there is no data for determining them. Revelation assures us that the mind of man is immortal ; and of course if we trust this evidence, after its existence commences, it never becomes extinct. Yet there are periods, when there is no *evidence* of the existence, either of thought, feeling, or volition. These are the *facts* in the case, and they are not of a character to enable us to pronounce positively, either that these operations are, or are not, essential to its existence. It may be that in sleep, and in a swoon, these phenomena exist, and no memory is retained of them, and it is equally probable that at such intervals, all mental operations entirely cease.

But now that the mind has been furnished by the senses with its splendid acquisitions, upon which its reflective powers can act, it is easy to believe that it might continue to exist, and to be in active exercise, if all its bodily senses, and even its material envelope were destroyed. Should we never again behold the light of heaven, nor be charmed with the profusion of varied colour and form, still the mind could busy itself with pleasing visions of brilliant dies, of graceful outline, and fair proportion, as bright and as beautiful as any objects of sense could awaken. Should we never again inhale the freshness of morning, or the perfumes of spring, the mind itself could furnish from its stores, some treasured incense, never to be entirely exhaled. Should the palate never again be

cooled by the freshning water spring, or be refreshed by the viands of the luxuriant year, yet fancy could spread forth her golden fruits, and sparkling juices in banquets more varied and profuse, than ever greeted the most fastidious taste. Should the melodies of speech, and of music be heard no more, and the sweet harmonies of nature, and of art, forever be hushed, yet the exulting spirit could warble its own songs, and melt in extacies with blending harmonies, such as no mortal ear has heard. And should the grasp of friendship, rejoice us no more, nor the embrace of affection send joy to the heart, yet still the spirit would not be desolate, for it could gather around it the beings most loved, and feel the embraces of tenderness.

The greater part of our mental operations consists of those ideas, which are called *ideas of reflection*, or more specifically, *conceptions*. These conceptions are distinguished into two classes with reference to this one fact, that some of our conceptions are attended with the consciousness that they have existed before, and others are not. Those conceptions which are thus attended with the feeling of their resemblance to past perceptions, or conceptions, are called ideas of *Memory*. And those of our *perceptions* also, which are attended with this recognition, are also called Memory. How important to our happiness and improvement, is this recognition of past ideas, few probably are wont to imagine. If all our knowledge of external things were forever lost to us, after sensation is past, our existence would be one of mere sensative enjoyment, and all the honour and dignity of mind would be destroyed. No past experience could be of any avail, nor could any act of judgment or of reasoning be performed. Even the most common wants of animal nature could not be supplied; for were the cooling water, and sustaining food presented to the sight, no memory of the past comfort secured by them would lead the mind to seek it again. Or had nature by some implanted instinct provided for these necessities, yet life in this case would have consisted of a mere succession of

sensations, without even the amount of intellect, of which the lower animals give proof. It is the capacity of looking back on past experience too, which gives us the power of foreseeing the future, and thus of looking both before and behind for sources of enjoyment in delightful reminiscences and joyful anticipations. It is this power of remembrance and foresight, which raises man to be the image of his Creator, the miniature of Him, who sees the end from the beginning, who looks back on never commencing ages, and forward through eternal years. It is true the mind of man can foresee, only by a process of reasoning, by which it is inferred, that the future will in given circumstances, resemble the past. And how the Eternal Mind can foresee by intuition, all the events which hang upon the volitions of the myriad acting minds which He has formed, is what no human intellect can grasp. The *foresight of intuition* has not been bestowed upon man, but is reserved as one distinctive prerogative of Deity. Yet because our minds cannot, by any experience of our own, understand the nature of this attribute of mind, when we see the proofs of its existence, we can believe, and wonder, and adore. And this is no more difficult to believe and understand, than the existence of the faculty of *memory* would be, to a mind that had never exercised this power. It would be as easy to believe that mind could be conscious of what is future, as of what is past, to a being who only realized the existence of *present time*.

CHAPTER IV.

ATTENTION AND ABSTRACTION.

To understand clearly the nature of the mental phenomena, called Attention and Abstraction, two facts in our mental history need definitely to be understood, and borne in remembrance; facts which have a decided bearing on the nature and character of almost all the operations of mind.

The first is, that the objects of our conceptions are seldom, if ever, isolated, disconnected objects. On the contrary, there is an extended, and complex picture before the mind, including often a great variety of objects, with their several qualities, relations, and changes. In this mental picture, some objects seem clear and distinct, while others seem to float along in shadowy vagueness.

This fact must be evident to any mind that will closely examine its own mental operations, and it is also equally evident, when we consider the mode in which our ideas are gained by *perception*. We never gain our ideas in single, disconnected lineaments. We are continually viewing complex objects, with great varieties of qualities, and surrounded by a great variety of circumstances, which unitedly form a *whole* in one act of perception. Indeed there are few objects either of perception or of conception, which however close the process of abstraction, do not remain complex in their nature. The simplest forms of matter are *combined* ideas of extension, figure, colour, and relation. These different ideas we gain by the aid of *different senses*, and of course our conceptions of objects which have such qualities are combinations of different qualities, in an object which the mind considers as *one*,

and distinct from other objects. Each object then in any mental picture, is itself a complex object, and each mental picture is formed by a combination of such complex objects. If the experiment is tried, it will be found very difficult, if not impossible to mention a name, which recalls any object of sense, in which the conception recalled by the word is a single disconnected thing, without any idea of place, or any attendant circumstances. And as before remarked, almost all objects of sense are complex objects, combining several ideas, which were gained through the instrumentality of different senses. The idea of colour in any object is gained by one sense, of position, shape, and consistency by another, and other qualities and powers which the mind associates with it, by other senses.

The other fact, necessary to the correct understanding of this subject is, the influence which the *desires and emotions* have, upon the character, both of the perceptions and conceptions, with which they co-exist.

It will be found that our *sensations* vary in vividness and distinctness according to the strength and permanency of certain feelings of desire, which co-exist with them. For example, we are continually hearing a multitude of sounds, but in respect to many of them, as we feel no desire to know the cause or nature of them, these sensations are so feeble and indistinct, as scarcely ever to be recalled to the mind, or recognized by any act of memory. But should we hear some strange wailing sound, immediately the desire would arise, to ascertain its nature and cause. It would immediately become an object of distinct and vivid perception, and continue so, as long as the desire lasted. While one sensation becomes thus clear and prominent, it will be found that other sensations, which were co-existing with it, will become feebler and seem to die away. The same impressions may still be made upon the eye as before, the same sounds that had previously been regarded, may still strike upon the ear, but while the

desire continues to learn the cause of that strange wailing sound, the other sensations would all be faint and indistinct. When this desire is gratified, then other sensations would resume their former distinctness and prominency, and this would be disregarded.

Our *conceptions*, in like manner, are affected by the co-existence of emotion, or desire. If, for example, we are employing ourselves in study, or mental speculations, the vividness of our conceptions will vary, in exact proportion to the interest we feel, in securing the object about which our conceptions are employed. If we feel but little interest in the subject of our speculations, every conception connected with them will be undefined and indistinct. But if the desire of approbation, or the admonitions of conscience, or the hope of securing some future good, stimulate our desire, immediately our conceptions grow more vivid and clear, and the object at which we aim is more readily and speedily secured. The great art then of quickening mental vigor, and activity, the art of gaining clear and quick conceptions, is to awaken interest and excite desire. When this is secured, conceptions will immediately become bright and clear, and all mental operations will be carried forward with facility and speed.

The distinction between Attention and Abstraction is not great, but as it is recognized in the use of language, it needs to be definitely understood. Attention has been defined as "the direction of the mind to some particular object, from the interest which is felt in that object." It consists simply in a feeling of desire, co-existing with our sensations and conceptions, and thus rendering them vivid and distinct; while in consequence of this fact, all other sensations and conceptions seem to fade and grow indistinct. Attention seems to be the generic exercise, and Abstraction one species of the same thing. Attention is used to express the interest which attends our perceptions or conceptions as *whole objects*, thus rendering them clear and distinct from other surrounding objects.

Abstraction is that particular act of Attention, which makes *one part*, or *one quality* of a complex object, become vivid and distinct, while other parts and qualities, grow faint and indistinct. Thus in viewing a landscape, we should be said to exercise the power of *Attention*, if we noticed some object, such as a stream or a bridge, while other objects were more slightly regarded; and we should exercise the power of Abstraction if we noticed the *colour* of the bridge or the *width* of the stream, while their other qualities were not equally regarded.

It is the power of Abstraction which is the foundation of *language*, in its present use. Were it not for the power which the mind has of abstracting certain qualities and circumstances of things, and considering them as separate and distinct from all other parts and qualities, no words could be used, except such as specify particular individuals. Every object that meets our eye would demand a separate and peculiar name, thus making the acquisition of language the labour of a life. But now, the mind possesses the power of abstacting a greater, or fewer number of qualities, and to these *qualities* a name is given, and whenever these qualities are found combined in any object, this name can be applied. Thus the name, *animal* is given to any thing which has the qualities of existence and animal life, and the name *quadruped* is given to any object which has the qualities of animal life, and of four legs.

Every thing which is regarded by the mind as a separate existence, must have some peculiar quality, or action, or circumstance of time or place, to distinguish it from every other existence. Were there not something either in the qualities or circumstances, which made each object in some respects peculiar, there would be no way to distinguish one thing from another.

A *proper name*, is one which is used to recall the properties and circumstances which distinguish one individual existence from every other. Such is the word, Mount Blanc, which

recalls certain qualities and circumstances, that distinguish one particular thing from all others; and the name Julius Cæsar, which recalls the character, qualities, and circumstances which distinguish one being from every other. Some words then, are used to recall the peculiar qualities and circumstances of individual existences, and are called *proper names;* other words are used to recall, a combination of certain qualities and circumstances, which unitedly are an object of conception, but are not considered by the mind as belonging to any real particular existence. These last words are called *general terms* or *common names.*

A great variety of names may be applied to the same object of conception or perception, according to the number of qualities and circumstances which are abstracted by the mind. Thus an object may be called a *thing*, and in this case, the simple circumstance of existence, is what is recalled by the word. The same object may be called an *animal*, and then the qualities of existence and animal life are made the objects of conception. It can also be called a *man*, and then in addition to the qualities recalled by the word animal, are recalled those qualities which distinguish man from all other animals. It can also be called a *father*, and then to the qualities recalled by the term man, is added the circumstance of his relation to some other being. The same object can be called *La Fayette*, and then to all the preceding qualities, would be added in our conceptions, all those peculiar qualities and circumstances which distinguish the hero of France from all other existences.

The following will probably illustrate the mode by which the human mind first acquires the proper use of these general terms. The infant child learns to distinguish one existence from another, probably long before he acquires the use of any names, by which to designate them to others. We may suppose that a little dog is an inmate of his nursery, and that with the *sight* of this animal has often been associated the *sound* of

the word *dog*. This is so often repeated, that by the principle of association, the sight of the object, and the sound of the word, invariably recur together. He observes that this sound is used by those around him, in order to direct his attention to the animal, and he himself soon uses the word to direct the attention of others, in the same way. But soon it happens that another animal is introduced into his apartment, which in many respects resembles the object he has learned to call a dog. To this new object he would apply the same term, but he finds that others use the sound *cat* in connection with the sight of this new animal. He soon learns the difference between the two objects, the particulars in which they agree, and those in which they differ. He afterwards notices other animals of these species, and observes that some have the qualities to which the term *dog* is applied, and others those to which the term *cat* is applied. He continues to notice animals of other kinds, and after long experience, in this way, he learns to apply names to designate a particular *combination of qualities*, and whenever these qualities are found combined, he has a term ready to apply to them. He learns that some words are used to point out the peculiar qualities, which distinguish one thing from all others, and at the same time other words are used, which simply recall *qualities*, but do not designate any particular existence to which they belong. Thus the term *boy*, he uses for the purpose of designating qualities, without conceiving of any particular existence in which they are found, while the term *Mary* or *Charles* is used to designate the qualities and circumstances of the particular existence he finds as the companion of his sports.

All objects of our perceptions are arranged into classes, according to the particular combination of qualities, which are recalled by the names employed to designate them. For example, all objects that have the qualities of existence, and of animal life, are arranged in one class, and are called *animals*. All those which have the qualities recalled by the term ani-

mal, and the additional qualities of wings and feathers, are arranged in another class called *birds*. All those objects which have the qualities included in the term *bird*, together with several additional qualities, are arranged in another class and called *eagles*.

To these various classes the terms *genera* and *species* are applied. These terms always imply a *relation*, or the comparison of one class with another, in reference to the *number of qualities* to be recalled by the terms employed. Thus the class *bird*, is called a *species* of the class *animal*, because it includes all the qualities that are combined in the conception recalled by that term, and others in addition. But the class *bird* is called a *genus* in relation to the class *eagle*, because it contains only a part of the qualities which are recalled by the term eagle.

A genus may be defined as a class of things, the name of which, recalls *fewer* particulars, than the name of another class or species, with which it is compared. The name of the species with which it is compared recalls *all* the qualities designated by the name of the genus, and some additional circumstances. *Bird* is a genus when compared with the class *eagle*.

A species, is a class of things, the name of which, recalls more particulars, than the name of another class or genus with which it is compared. The name of the genus with which it is compared recalls a *part* only of the qualities of the species. *Bird* is a species, when compared with the class *animal*.

In examining language it will be found that almost all the signs which are in common use in communicating ideas, are names of various genus and species. That is, they are names used to recall various qualities and circumstances according to which all our ideas of things are arranged in genera and species. It is only the class of words called *proper names*, that are employed to recall to the minds of others, concep-

tions of the particular existences by which we are surrounded. Some of these surrounding existences are furnished with these particular names, and others can be designated and distinguished from each other, only by a description. Thus we see some hills around our horizon, some of which have a peculiar name, and others can be designated, only by describing the circumstances which distinguish them from all other hills.

A *definition* of a word, is an enumeration of the several qualities and circumstances, which are recalled to the mind, when the term is used. Thus if the word animal is to be defined, we do it by mentioning the circumstances of its *existence* and of *animal life*, as the ideas recalled by the word. Generally a word is defined, by mentioning the name of some *genus* of which the thing intended is a *species*, and then adding those particular qualities which the species has, in addition to those included under the genus. Thus if we are to define the word *man*, we mention the genus *animal*, and then the qualities which man has in addition to those possessed by other animals. Thus "*man* is an *animal*, having the human form, and a spirit endowed with intellect, susceptibility, and will." There are some words which recall only *one* quality or circumstance, and which therefore cannot be defined, like the words which recall *various* qualities and circumstances. Such are the words joy, sorrow, colour, &c. Such words as these are defined by mentioning the times, or circumstances, when the mind is conscious of the existence of the idea to be recalled by the word. Thus *joy* is "a state of mind which exists when any ardent desire is gratified." *Colour* is "a quality of objects which is perceived when light enters the eye." Those conceptions, which can be defined by enumerating the several qualities and circumstances which compose them, are called *complex ideas*, and the words used to designate them, are called *complex terms*. Such words as landscape, wrestler, giant, and philosopher, are complex terms.

The word landscape recalls a complex idea of various material things. The word wrestler recalls an idea of a material object and one of its actions. The word giant, recalls an idea of a thing and its relation as to size. The word philosopher recalls the idea of a thing and one of its qualities. Those conceptions which are not composed of several qualities and circumstances, but are themselves a single quality or circumstance, are called *simple ideas*, and the words used to recall them, are called *simple terms*. Such words as sweetness, loudness, depth, pain, and joy, are simple terms. Some terms which apply to emotions of the mind are entirely simple, such as sorrow, joy, and happiness. Others are words which recall an idea of a simple emotion and of its *cause*, such, for example, as *gratitude*, which expresses the idea of an emotion of mind and also that it was caused by some benefit conferred.

CHAPTER V.

ASSOCIATION.

The causes of the particular succession of our ideas, and the control which the mind has in regulating this succession, is a subject no less interesting than important. For if by any act of choice the mind has the power of regulating its own thoughts and feelings, then man is a free agent and an accountable being; but if the conceptions and the emotions that attend them, depend entirely upon the constitution of things, and thus, either directly or indirectly, on the will of the Creator, then man cannot be accountable for that over which he can have no control.

In the preceding chapter, has been illustrated the effect which the co-existence of desire has in regard both to our

sensations and our conceptions, tending to make those which are fitted to accomplish the object desired, very vivid and prominent, while others to a greater or less extent disappear. The mind is continually under the influence of some desire. It constantly has some plan to accomplish, some cause to search out, or some gratification to secure. The present wish or desire of the mind, imparts an interest to whatever canception appears calculated to forward this object. Thus if the mathematician has a problem to solve, and this is the leading desire of the mind, among the various conceptions that arise, those are the most interesting which are viewed as fitted to his object, and such immediately become vivid and distinct. If the painter or the poet is laboring to effect some new creation of his art, and has this as the leading object of desire, whatever conceptions seem best fitted to his purpose, are immediately invested with interest and become distinct and clear. If the merchant, or the capitalist, or the statesman, has some project which he is toiling to accomplish, whatever conceptions appear adapted to his purpose, soon are glowing and defined, in consequence of the interest with which desire thus invests them.

From this it appears that the nature of the desire, or governing purpose of mind, will in a great measure determine the nature and the succession of its conceptions. If a man has chosen to find his chief happiness in securing power and honour, then those conceptions will be the most interesting to his mind that best fall in with this object. If he has chosen to find happiness in securing the various gratifications of sense, then those conceptions that best coincide with this desire will become prominent. If a man has chosen to find his chief enjoyment in doing the will of God, then his conceptions will to a great extent, be conformed to this object of desire. The current of a man's thoughts, therefore, becomes one, and the surest mode, of determining the governing purpose, or leading desire of the mind.

But there are seasons in our mental history, when the mind does not seem to be under the influence of any governing desire ; when it seems to relax, and its thoughts appear to flow on without any regulating principle. At such times the vividness of leading conceptions, which at other times is determined by *desire*, seems to depend upon our *past experience*. Those objects which in past experience have been associated with *emotion*, are those which the mind selects, and which thus begin to glow in the distinct lineaments, with which emotion at first invested them. In past experience all conceptions which are attended with emotion, are most distinct and clear, and therefore when such conceptions return united with others, they are the ones which are most interesting, and thus most vivid and distinct. Thus in our musing hours of idle reverie, as one picture after another glides before the mind, if some object occurs, such as the home of our youth, or the friend of our early days, the emotions which have so often been united with these objects in past experience, cause them to appear in clear and glowing lineaments before the mind, and the stronger have been the past emotions connected with them, the more clearly will they be defined. Thus it appears that there are two circumstances that account for the apparent *selection* which the mind makes in its objects of conception. The first is, the feeling that certain conceptions are fitted to accomplish the leading desire of the mind ; and the second is, that certain objects in past experience have been attended with emotion.

But there is another phenomenon in our mental history, which has a direct bearing on the nature and succession of our conceptions. When any conception, through the influence of desire or emotion, becomes the prominent object, immediately other objects with which this has been associated in past experience, begin to return and gather around it, in new combinations. Thus a new picture is presented before the mind, from which it again selects an object according as desire or

emotion regulates, which under this influence grows vivid and distinct. Around this new object immediately begins to cluster its past associates, till still another scene is fresh arrayed before the mind. In these new combinations, those objects which are least interesting continually disappear, while those most interesting are retained to form a part of the succeeding picture. Thus in every mental picture, desire, or emotion, seem to call forth objects, which start out, as it were, in bold relief from all others, and call from the shade of obscurity the companions of their former existence, which gather around them, in new and varied combinations.

Almost every object of thought, in past experience has been connected with a great number of other objects, and so great has been the variety of its former combinations, that it would seem almost impossible to predict, with any degree of certainty, *which* of its past associates will be summoned, to aid in forming the new mental scenes which are destined to arise. Yet experience has enabled us to detect some *general laws*, which appear to regulate these combinations.

The *first* is, that those objects are most likely to attend each other, which in past experience were united, while some strong emotion was existing with them. If, for example, a retired lake had been the scene of death to a beloved friend, the conception of this object, would be almost invariably associated with the image of the friend that had perished beneath its waters, and also with the scene of his death. In like manner if some friend had expired at a certain hour of the day, or on a particular day of the year, the return of these seasons would probably be associated with the sorrowful scenes connected with them in past experience.

The *second* law of Association is, that *long continued*, or *frequently repeated* attention to objects that are connected at the time of this attention, will secure the connected return of these objects. Attention it may be recollected, is desire united with our conceptions ; thus rendering them more vivid.

It seems to produce the same effect if this attention is long continued, or if it is frequently repeated. Thus if the mind has dwelt for a long time on a beautiful picture, has noticed all its proportions, its shading, its outline, and its colours with minute attention, one object in this picture cannot recur to the mind, without bringing with it the other objects that were associated at the time of this close attention. The frequent repetition of a sentence, is a case where *oft repeated*, though short attention to certain words, has the effect of recalling them to the mind, in the connection in which they were placed during this repeated attention.

The *third* law of Association is, that objects which have *recently* been associated in experience, are on this account more likely to recall each other, than to recall those which were connected with them at a more remote period of time. The passage of time, as a general fact, seems to weaken the vividness of our conceptions, and to destroy the probability of their associate recurrence. Thus a line of poetry may be repeated, and the listener may be able, the moment after, to recall each word, but the next day the whole may be lost.

The *fourth* law of Association is, that the recurrence of associated objects depends in a great measure, upon the *number* of objects with which it may have been connected in past experience. If it has existed in combination with only *one* object, that object will return associated with it. But in proportion as the number of its associates increases, the power of determining which will be its next companion diminishes. As an example of this fact, may be mentioned the first hearing of a beautiful air by some particular person. The next time it is heard, the idea of this performer will be associated with the sounds. But after it has been sung by a great variety of persons, other circumstances would determine what conceptions this air would recall. It is very probable, in this case, that its notes would recall from among the performers,

the friend most beloved, or some interesting circumstance that awakened emotion at the time the air was performed.

The principal circumstances which operate in recalling associated ideas have now been pointed out. The next enquiry is, what are those objects and events, which, ordinarily are most frequently united in our *perceptions;* and therefore are most likely to return together in our *conceptions.*

The most common connection of our ideas of perception are made by contiguity in *place.* Objects are continually passing before the eye, and they are not in single distinct objects, but in connected groups. Of course when we perceive any object, we must necessarily observe its several relations to the objects by which it is surrounded. If it is a building which meets the eye, it is impossible to observe it, without at the same time perceiving the trees around it, the sky above it, and any other objects which are parts of the picture, of which this is the prominent object. Of course, objects that are united in one complex picture before the eye, when we gain our knowledge of them by perception, will, ordinarily return together in our conceptions.

Our ideas also are very much connected by contiguity as it respects *time.* When any two events occur, at the same moment of time, or in such near connection, that the conception of one remains until the other occurs, they ordinarily will recur together in our after conceptions of them. As an example of this, may be mentioned the associations of a family who have been accustomed to close each Sabbath with sacred music. As the still hour of this sacred evening drew on, wherever any wanderer might roam, it is probable that the notes of praise, so often connected with this season, would perpetually steal over the mind, bringing many another image of friends, and kindred, and home.

The mind of man is so constituted that no change can take place in any material object, without awakening the idea of some *cause.* An *effect* may be defined as some change of

state or mode of existence in matter or mind. A *cause* may be defined as that without which no change would take place either in matter or mind. As the ideas of cause and effect are so constantly conjoined in all our acts of perception, these ideas will return together in our conceptions. Thus if we see an instrument which has been the cause of pain, the idea of this effect will be recalled by a conception of the cause. Or if the mind is dwelling on the memory of some beautiful painting or poetry, the author of these works will probably recur to the mind in connection with these conceptions. We sometimes meet with persons, of such peculiar habits and dispositions, that whenever they are encountered, the feelings are wounded or the temper crossed, by their ill timed or ill natured remarks. The conceptions of such persons will ordinarily be attended by the memory of some pains of which they have been the cause, and the mind will involuntarily shrink from contact with them, as from the points and thorns of a bramble bush. Those events, therefore, or those objects which have the relation of *cause* and *effect* existing between them, will ordinarily be united as objects of conception.

The mind of man is continually noticing the *relations* which exist between the different objects of its conceptions. As no idea of relation can be gained, without comparing two or more things together, those objects which are most frequently compared, will naturally be most frequently associated together in our conceptions. It has been shown that language is founded on that principle of the mind, which enables us to notice certain qualities in things, abstracted from other qualities, and to apply names to objects according as we find certain qualities united in them. Of course in the use of language, the mind is continually led to notice the particulars in which objects resemble each other, and also the particulars in which they differ. Consequently the mind, in learning, and in applying names, is continually comparing objects, both to discover the particulars in which they are alike and those in

which they differ, so that two objects are thus brought together before the mind. It is owing to this fact, therefore, that objects which resemble each other, or which are very much contrasted in their qualities are very commonly united in our conceptions. If, for example, we see the countenance of a stranger, some feature will be recognized as familiar. Desire wil be awakened to know where, and in what other countenance we have seen such a feature, or such an expression. This particular feature will thus become abstracted, and vivid, and will soon recall that other combination of features for which we are seeking, and of which this has formed a part in our past experience. Thus two objects will be brought before the mind at once, the person who is the stranger, and a conception of another person whom this stranger resembles. All our ideas of *contrast* are relative. One thing cannot be conceived of as very *high* or very *low*, as very *large* or very *small*, without a previous comparison with some object, to determine this relation. Our ideas of poverty and riches, or of happiness and misery, are also *relative*. A person is always considered poor or rich, happy or miserable, by comparing his lot with that of others, by whom he is surrounded. As therefore all ideas of resemblance, or of contrast, are gained by comparing two objects together, our conceptions often unite objects that resemble each other, or that are contrasted with each other.

CHAPTER VI.

IMAGINATION.

All operations of mind which are not produced by material things acting upon the senses, consist of a continual succession of conceptions. Some of these conceptions are exact pictures of past perceptions, and are attended by the consciousness

that they have existed before, and such are called ideas of Memory. Others are conceptions which, by the process of Association are continually recurring, and arranging themselves in new combinations, according to certain laws or principles of association. Imagination has been defined, as "that power which the mind possesses of arranging conceptions in new combinations," and it can readily be seen, that this includes all the ordinary succession of thought, except that of perception and memory. The term Imagination, has been used in rather a vague manner, by writers on the subject; sometimes, appearing to signify all that succession of conceptions, which recur according to the laws of association, and sometimes to be used in a more restricted sense. The more definite meaning is the one to which the term is most commonly applied. It seems to be the one which precision and accuracy in the use of terms would demand, and will now be pointed out.

The mind is susceptible of certain emotions, which are called emotions of taste. These more specifically, are called emotions of beauty, sublimity, and novelty. Such emotions are awakened by certain objects in nature, by certain works of art, and by the use of language, which recalls conceptions of these objects. Those objects which awaken such emotions, are called objects of taste, and those arts which enable us to produce combinations that will awaken such emotions, are called the *fine arts.*

Among the fine arts, or the works of taste, are ordinarily classed, painting, music, sculpture, architecture, ornamental gardening, and poetry. The art of the painter consists in combining according to certain rules of proportion and fitness of outline and colour, certain objects, which either from their peculiar character, or from the fitness of their combination in effecting a given design, awaken emotions of beauty or sublimity. The highest perfection of this art consists, not so much in close imitation, as in the nature of the combinations,

and their unity and fitness in producing the effect designed by the artist. The art of the sculptor is similar in its nature, and differs chiefly in the materials employed, and in being limited to a much more restricted number of objects for combination. The art of the architect consists in planning and constructing edifices, intended either for use or ornament, and in so arranging the different parts as to awaken emotions of beauty or sublimity from the display of utility, fitness, grandeur of extent, or order of proportion. The art of the musician consists in combining sounds, so as to produce such melodies or harmonies, as will awaken varied emotions in the mind. The power of this art over the human mind is much superior to that of those enumerated, because it can call forth, both a greater variety, and more powerful emotions than the others. The art of the poet consists in such a use of language as will recall objects of beauty or sublimity, in combinations that are pleasing to the mind ; or as will by the description and expression of varied emotion in other minds awaken similar feelings in the breast of the reader. The art of ornamental gardening consists in such an arrangement of varied objects which compose a landscape as will awaken emotions of beauty, from a display of unity of design, order, fitness, and utility.

Imagination then may be defined as the power the mind exercises, when under the influence of desire, it forms those combinations of conceptions, which will awaken the emotions of taste.

The painter or the poet, when he attempts the exercise of his art, has some general leading desire of an object to be secured. Under the influence of this desire, all those conceptions, recurring by the principle of association, which appear fitted to accomplish this object, immediately become vivid and distinct, and are clearly retained in the mind. As other conceptions succeed, other objects are found which will forward the general design, and these also are retained, and thus the process continues, till the object aimed at is accomplished, and by the pen or pencil retained in durable characters.

The power of mind to which the term Imagination is thus restricted, differs in no respect from other acts of mind when it is under the influence of desire, except simply in the *nature of the objects of desire.* If it is the desire of the mind to establish a proposition, by a process of mathematical reasoning, the mind is engaged in the same process of conception as when it is engrossed with the desire to form some combination of taste. In both cases some desire stimulates the mind, and whatever conceptions appear fitted to accomplish this desire, immediately become vivid and distinct.

CHAPTER VII.

JUDGMENT.

The term *Judgment* is used with some varied shades of meaning, and often with much vagueness. Its primary meaning is, "that power of the mind by which it notices *relations.*" It is often used to signify *all* the *intellectual* powers, among which it is the most important one, as without it no act of *memory* could take place. Thus we hear it said, that in certain cases the *feelings* and the *judgment* are in opposition, or that the *heart* and the *judgment* are not in agreement. It is used to signify any act of the mind, when a comparison is made between two things, or between the truths asserted in any proposition, and a truth already believed. The act called Memory is a conception attended with one specific act of Judgment, by which a present state of mind is compared with a past, and the relation of resemblance perceived.

The nature of our ideas of relation are very different, according to the object or purpose for which the comparison is made. If objects are compared in reference to *time*, we learn

some one of the relations of past, present, or future. No idea of time can be gained, except by comparing one period of time with another, and thus noticing their relations. All *dates* are gained by comparing one point of time with some specified event, such as the birth of the Saviour, or some particular period in the revolution of the earth around the sun. If objects are compared in reference to the *succession* of our conceptions, or perceptions, we gain the ideas of such relations as are expressed by the terms *firstly*, *secondly*, and *thirdly*. If objects are compared in reference to the *degree* of any quality, we gain an idea of such relations as are expressed by the terms, *brighter*, *sweeter*, *harder*, *louder*, &c. If objects are compared in reference to *proportion*, we gain ideas of such relations as are expressed by the terms, *an eighth*, *a half*, &c. If objects are compared in reference to the relation of parts to a whole, we gain such ideas as are expressed by the terms, *part*, *whole*, *remainder*, &c.

The process of classifying objects and the use of language, depend upon the power of Judgment. For if we see an object possessing certain qualities, in order to apply the name, we must feel their resemblance to the qualities to which such a name has been applied in past experience, and this feeling of resemblance is an act of judgment. The application of a name then always implies the exercise of the power of *judgment*, by which a comparison is made between the present qualities observed in an object, and the same qualities which affected the mind, when the name has formerly been employed. It also implies the act of association, by which the perception of certain qualities recalls the idea of the sound or object with which they have been repeatedly conjoined.

The mental process called *Reasoning*, is nothing but a connected succession of acts of judgment. It is a comparison of what is asserted in a given proposition with some truth which is believed, or has been established by evidence, and

thus discovering the agreement or disagreement. Thus the truth that "things will be in agreement with past experience, unless there is some reason for the contrary," is a truth which every mind believes. Whenever, therefore, any event has been repeatedly an object of past experience, it is compared with this truth already believed, and found to be included under it, and therefore entitled to the same credit. Thus also the truth that "things which equal the same things, equal one another," is one which every mind believes. When any object by examination is found to be included under that class of objects, which are thus equal to the same thing, it is an act of reasoning when we infer that they are equal to one another.

CHAPTER VIII.

SUSCEPTIBILITIES.

When the mind is in a state of emotion, this state is always either pleasurable or painful, and it will be found that *desire* relates to the attainment of some object, which will be a cause of pleasurable emotions, or else the avoidance of something, which will cause painful emotions. This feeling of desire for pleasurable emotions, and for the avoidance of painful ones, is the main-spring of all mental activity. When this desire is not in existence, neither the powers of the mind, or of the body are called into active exercise. The mind at such times is in a dreamy sort of reverie, from which no results arise, while the muscular system does not operate except at the bidding of desire.

There are various sources of enjoyment, or causes of pleasurable emotions, to the mind of man, which may be definitely pointed out.

The *first* cause of enjoyment at the commencement of existence is that of sensation. This at first, is small in amount, compared with what it becomes, when association lends its aid to heighten sensative enjoyment. The light of day, the brilliancy of colour, the sweetness of perfume, the gratification of taste and touch, the magic influence of sound, and the pleasure resulting from muscular activity, are probably the chief sources of enjoyment to the infant mind. As life advances, all these modes of sensative gratification become connected with others of an intellectual and moral nature, so that at mature years, it is difficult to determine how much of the enjoyment we derive from the senses, is the result of association, and how much is simply that of sensation.

The *second* source of enjoyment, is the discovery of certain qualities in intelligent minds. The perception of the qualities of matter, through the medium of the senses, is a very inferior source of gratification, compared with the discovery of these qualities of mind. This is the source of the highest enjoyment of which the mind is capable. The emotions thus awakened are called esteem, veneration, love, gratitude, &c. *Love* in its most general sense is used for the pleasurable emotion, which is felt in the discovery of any quality that is agreeable, either in matter or mind. Thus we are said to love the beauties of nature, to love delicious fruit, and to love the society of friends. But in relation to intelligent beings, it signifies, a pleasurable emotion in view of certain qualities and actions, attended with the desire of good to the object loved, and also, a desire for reciprocated affection. There are certain qualities and attributes of mind which may be pointed out as the *causes* of affection.

The first is *intellectual superiority.* Our estimate of intellect is altogether *relative.* What in a child seems an astonishing display of it, would be considered as puerility in a man. What excites admiration in a savage, or in the unlettered, is regarded with little emotion in the man of education.

There are various qualities of intellect which awaken admiration. Quick perceptions, and ready invention, are the peculiar attribute of some minds; others are endowed with great sagacity and wisdom in adapting the best means to accomplish the best ends; others possess an energy, and force of purpose, which enables them to encounter difficulties, sustain bodily fatigue, and even to face death without shrinking; others possess a power of forming new and varied combinations that gratify the taste; others seem to possess a readiness and versatility of mind, which enables them to succeed in almost any object they undertake. The exhibition of any of these operations of intellect, are causes of emotions of pleasure and admiration to other minds.

A second quality of mind, which becomes a cause of affection is the power of *Sympathy*. There is nothing which so powerfully draws the mind toward another being as the assurance that all our pleasures will be his, and that "in all our afflictions he will be afflicted." It is probable that a being entirely destitute of this susceptibility, however he might excite the mind by displays of intellectual power, never could be regarded with the warm and tender emotions of affection. If we encountered a mind, that we realized looked upon our happiness, without one glimmering of pleased delight, and who could gaze upon our sufferings without one shade of sympathising woe, it is probable the mind, when fully aware of this fact, would turn with only dissatisfaction from this exhibition of a mind, so void of one of its most endearing attributes.

A third quality of mind, which becomes a cause of love, is the power of *giving* and of *appreciating affection*. There is nothing which is an object of such constant and fervent desire as the admiration and affection of other minds. To be an object of attention, and of admiration to others, has been the aim that has stimulated the efforts and nerved the arm of all the heroes and conquerors of the world. To gain the esteem and affection of other minds, is what regulates the ac-

tions, the plans, and the hopes of all mankind. If therefore a mind should be destitute of this susceptibility, that which gives the chief interest to any mind would be withdrawn. If we should find also that the gift of our affections was of no value to another mind, this would deprive it of much that awakens interest and pleasure. It is the excessive indulgence of this desire for admiration of other minds which leads to ambition and pride, those principles which have filled the world with contention, and deluged it with blood. *Pride* may be defined as an excessive desire for the estimation of other minds, or as the feeling which exists from the supposed possession of characteristics that will awaken such admiration. *Vanity* is an exhibition of the pleasure which is felt, at the supposed possession of desirable qualities. *Haughtiness* and *arrogancy* are the displays of a conscious superiority to others around, in those particulars which awaken admiration. All these originate from this implanted desire for the estimation of other minds; a desire which in itself is not evil, and becomes a cause of evil only by perversion, or excessive indulgence.

A fourth quality of mind, which secures affection, is that of *benevolence*. This consists in such a love for the happiness of other minds, as induces a willingness to make sacrifices of personal enjoyment, to secure a greater amount of good to others. Every mind is so made, that if its own interests are not interfered with, it is more agreeable to see others happy around it, than to see them miserable. There have been cases of such perversion of our moral nature, that some have seemed to find pleasure in the simple act of inflicting pain upon others. But this seldom occurs until after a long course of self-indulgence and crime. Most persons if it cost no sacrifice, would prefer to make others happy; for as mind is formed for sympathy, the sight of suffering is painful, and of happiness agreeable, from the very constitution of mind.

But there is a great difference in the character of minds in this particular. Some, when they find that certain modes of

personal enjoyment interfere with the interests and happiness of others, can find a pleasure in sacrificing their own lesser enjoyment, to secure greater good for others. But other minds are so engrossed by exclusive interest in their own happiness, that they will not give up the smallest amount of their own good, to secure any amount of benefit to others. The mind of man is so constituted as to love benevolence, and to hate selfishness.* If we see a character who is ever ready to sacrifice any enjoyment to promote the greater good of others, it is impossible not to feel some pleasure in witnessing such a trait of character, unless some other painful association should be united with this exhibition. If the display of benevolence in others, exhibits the deficiencies of another mind in contrast, the pleasure which that mind would otherwise experience in view of it, would be banished by the pain of a contrast so disadvantagous. For all ideas of excellence are relative, and therefore this contrast would be the means of lessening that esteem and admiration so ardently desired from others. It would be very difficult, if not impossible, to love any mind so utterly devoid of benevolence, that it would never make the least sacrifice to secure any amount of good to others. All minds, whatever their own character may be, detest selfishness in others, and never can bestow any great affection where this is a prevailing trait. These are the leading characteristics of mind, which are causes of admiration and affection. There are other more specific exercises, such as modesty, humility, meekness, &c. which also awaken admiration and affection.

But all these traits of character, which in themselves considered, are causes of pleasure, in certain circumstances, may, to a selfish mind, become causes of unmingled pain. If the displays of intellect, or of the exhibition of the amiable susceptibilities in another being, are viewed, by a selfish mind, as the cause of disparagement, and disadvantageous contrast to

* This term is here used in its popular, and not in its strictly theological sense.

itself, they will be regarded only with emotions of pain. They will awaken "envy, anger, wrath, malice, and all uncharitableness." This fact is fully illustrated in the history of the world, and in the daily observation of life.

A *third* source of happiness to the human mind, is the simple exercise of its own powers. This includes all the pleasures derived from the exercise of taste and the imagination; all the more profitless exercises of agreeable reverie and castle-building; all the activity of mind employed in contriving, inventing, and bringing to pass the various projects for securing good to ourselves and others; and all those charming illusions of hope, which so often delight the eye, but burst like bubbles in the grasp.

A *fourth* source of enjoyment, is the exercise of physical and moral power. This love of power, is one of the earliest principles which developes itself in the human mind. The exercise of the muscles, in producing changes in its own material frame, or in the objects which surround, is a source of constant pleasure to the infant mind. There are few who have reared a child through the period of infancy, but can recollect the times, that this new species of delight was manifested, when with his hand raised before his eyes, he watched its various motions, and learned his own power to control them. This love of power continually displays itself in the sports and pursuits of childhood. To project the pebble through the air, to drive the hoop, to turn the windmill, to conduct some light stream from its channel, to roll the rock from the mountain cliff, these are all the varied modes by which childhood exhibits its love of physical power. But when man begins to learn the power which mind can exert over mind, a new desire is awakened of *moral power*. All the different modes are sought, by which one mind can bend the will of others to yield to its controling influence. It is this desire which is gratified, when the conqueror of nations beholds millions of minds yielding to the slightest word of his

command. It is this which inspires the orator, as he pours forth that eloquence, which charms, and sways, and controls the delighted throng, and bends them to his will. It is this desire which often becomes the master passion, to which is sacrificed all that is just, lovely, and benevolent.

A *fifth* cause of enjoyment, is that of sympathy in the happiness of others. This susceptibility of sympathy, is a source of constant enjoyment, when those around us are contented and happy. None can be ignorant of the change produced in the mind, in passing from the society of a sprightly, cheerful, and happy group, to the circle of those who are soured by discontent, or overwhelmed with melancholy. In early childhood, the effect of this principle is clearly developed. Even the infant child is affected and disturbed with sorrowful countenances and flowing tears, and steals away from the chamber of sorrow ; while the sight of smiling faces, and the sound of cheerful voices, sends through his heart the glow of delight.

A *sixth* source of enjoyment, is a feeling of conscious rectitude. Man is so constituted that when he knowingly violates the principles of rectitude, a painful feeling is the inevitable consequence, while a habit of constant conformity to the dictates of virtue brings a peaceful and happy state of mind.

The *last* source of happiness to be mentioned, is the consciousness of being the cause of happiness to others. This is a source of enjoyment entirely distinct from that of sympathy in the happiness of others. For we may see happiness conferred by others, and rejoice in it, but the pleasure of being ourselves the cause of this enjoyment is one altogether peculiar. It can readily be seen that the more benevolent a mind is, the more happiness it will derive from this source, while in exact proportion as the mind is selfishly engrossed by its own exclusive interests, will this stream of enjoyment cease to flow.

The causes of pain to the human mind are, in most cases, owing to these very susceptibilities of enjoyment. The or-

ganization of the material frame and of the external world, while it is a source of multiplied and constant enjoyment, is often also the cause of the most intense and exquisite suffering. The strongest conceptions of suffering, of which mind in its ordinary state can form any conception, is sensitive suffering. There are many minds whose constitution and circumstances are such, that they can form but faint conceptions of any pain which results from the exercise of malignant passions, or from other sources of suffering. But every mind soon acquires a knowledge of what sensitive suffering must be, and can form the most vivid conceptions of it. Though few ever suffered the dislocation of joints, the laceration of the flesh, or the fracture of bones, still, descriptions of such sufferings are readily apprehended and conceived of, and there is nothing from which the mind so involuntarily shrinks.

Another cause of suffering, consists in the loss of present or expected enjoyment. There are many blessings, which seem desirable to the mind, that are never secured, and yet unhappiness is not caused by the want. But there is no happiness which is actually in possession, of which the loss does not occasion pain. We may desire the esteem and affection of certain beings, and yet not become unhappy from the want of it. Yet nothing sends such exquisite suffering through the mind, as the conviction that some beloved object that once gave its sincere esteem and warm affection, has ceased thus to respect and to love, or has been taken from us by death. Thus also if wealth, which is the means of purchasing a variety of blessings, be not secured, the heart can desire it without being made unhappy by the wish. Yet the loss of wealth is seldom unattended with painful disappointment and regret. The possession of power also may be desired, without painful uneasiness, but the loss of it seldom occurs, without some painful emotions.

Another cause of suffering, is inactivity of body and mind.

It has been shown that desire is the spring both of mental and of physical activity, and that this activity is one source of enjoyment. Inactivity of body and mind, result from the loss of desire, and thus of a cessation of conceptions of those objects which are regarded as causes of enjoyment. The loss of this species of enjoyment is followed by consequent inquietude and uneasiness.

Another cause of suffering, is the existence of strong desire, with the belief that it never can be gratified. Some desires exist in the mind without causing pain; but this principle may be excited to such a degree, that the certainty that it never will be gratified, may produce anguish almost intolerable.

Another source of pain, is sympathy in the sufferings of others. The sufferings of other minds may be so realized as to affect the mind of the observer with even more pain than the sufferer experiences. It is probable that the tender mother, in witnessing the distresses of her child. realizes much more pain than the object of her sympathies.

Another cause of suffering, is the consciousness of guilt. The emotions that follow the commission of crime, are denominated repentance and remorse; and it is probable that the human mind has never suffered greater agonies, than have attended the existence of these emotions. There are cases on record when intense bodily suffering has been resorted to as a relief from such anguish, by withdrawing the attention of the mind from those subjects that call forth such emotions.

Another cause of pain, is the apprehension of future evil. This is often a source of long-continued and of distressing emotions, and the pain suffered in apprehension, is often greater than would be experienced if the evils were realized.

Another source of suffering, is the exercise of malignant passions, such as hatred, envy and jealousy. These emotions never can exist in the mind without pain. The exhibition of wicked passions and actions in other minds, may also be mentioned in connection with this. It is painful to behold a

mind tost with the furies of ungoverned passion, or yielding to the chain of selfishness and pride.

Shame, is the last source of suffering that is to be mentioned. The feeling that other intelligent minds look upon our character and conduct with displeasure or contempt, is what inflicts the keenest suffering, and there is scarcely any thing mankind will not sacrifice to avoid this painful emotion.

All the emotions of which the human mind is susceptible, originate from some one of the preceding causes, except a certain class of feelings called *emotions of the ridiculous*, which are the causes of laughter. These are generally pleasurable in their nature, though there are times when the emotions which produce laughter are painful. Emotions of this kind are usually produced by the sudden union of certain ideas in our conceptions when the laws of association appear to be violated. Such ideas are called incongruous, because, according to the ordinary experience of our minds, they would not naturally have appeared together.

In order to awaken this emotion, it is not only necessary that the mind should discover ideas united which have not ordinarily been thus united in past experience, but those which are united in direct *opposition* to the laws of association. Thus if there has been a union of certain qualities in an object which have uniformly tended to produce emotions of a dignified and solemn kind, and some particular is pointed out which is mean, little, or low, the unexpected incongruity occasions mirth. In like manner, if an object in past experience has uniformly united in our conceptions, ideas which awakened emotions of contempt, if some particular is pointed out in association with these, which is grand or sublime, this incongruity occasions an emotion of the ludicrous. This is the foundation of the amusement produced by bombastic writings, where objects that are grand and sublime, have low and mean conceptions connected with them, or where quali-

ties that are insignificant and little, are connected with those which are grand and sublime. The following may be given as an example of the union of incongruous ideas, in bombastic writing :

> "And now had Phœbus in the lap
> "Of Thetis taken out his nap;
> "And like a lobster boiled, the morn
> "From black to red began to turn."

The sublime ideas connected with the sun, and the classical associations united with the name of Thetis, would not naturally have recalled the idea of so insignificant an animal, nor the changes produced in cooking it, and these connections violate the ordinary laws of association.

Emotions of the ludicrous are also produced, by the sudden conception of some cause of association in ideas, which has never before been discovered, this discovery awakens the pleasurable emotion of mirth. Thus if ideas have been united in the mind on some other principle of association than that of resemblance, the sudden discovery of some unexpected resemblance, will produce emotions of the ludicrous. This is the foundation of the merriment produced by *puns*, where the *ideas* which the words represent, would never have been united by the principles of association, but the union of these ideas is effected on the principle of resemblance between the *sounds* of the words which recall these ideas. When the mind suddenly perceives this unexpected foundation for the union of ideas that in all other respects are incongruous, an emotion of the ludicrous is produced. This is also the foundation of the pleasure which is felt in the use of alliteration in poetry where a resemblance is discovered in the initial sound of words that recall ideas, which in all other respects are incongruous.

CHAPTER IX.

SUSCEPTIBILITIES. EMOTIONS OF TASTE.

Among the susceptibilities, the emotions of taste have always been distinguished, and treated of as a peculiarly distinct class. Why it is, that certain objects of sight, and certain sounds or combinations of sound awaken emotions, more than other sights and sounds ; and why the perceptions of the eye and ear, should so much more powerfully affect the mind, than those of the other senses, certainly are objects for interesting enquiry. In attempting the discussion of this subject, the following particulars need to be considered.

I. All pleasurable emotions are caused either by *sensation*, or by *conception ;* for we have no other ideas but of these two kinds. Of course, emotions of taste must be caused, either by sensation alone, or by conception alone, or by the united influence of these two modes of thought. That they are not occasioned by sensation alone, must be evident from the fact, that infants and children, who have the same sensations as matured persons, do not experience the emotions of taste, in view of the most perfect specimens of the fine arts. A combination of gaudy colours, or a string of glittering beads, will delight a child more than the most finished productions of a Raphael, or a Phidias. That it is not conception alone, which awakens such emotions, is manifest from the fact that it is the *perception* of objects which are either sublime or beautiful, that awakens the most vivid emotions of this kind. Of course it is inevitable, that emotions of taste are caused by the *combined* operation of sensation and conception, by means of their connection with some past co-existing emotions.

II. Perceptions and conceptions, can *recall the emotions* which have been connected with them, and emotions can also recall a conception of the objects with which they have been united. For example, if some dark wood, had been the scene of terror and affright, either the perception, or the conception of this wood, would recall the emotions of fear, which had co-existed with it. If on some other occasion, a strong emotion of fear should be awakened, this would probably recall a conception of the wood with which it had formerly been united. It is no uncommon fact in our experience, to have circumstances about us that recall unusually sad and mournful feelings, for which we are wholly unable to account. No doubt at such times, some particular objects or some particular combination of circumstances, which were formerly united with painful emotions, again recur, and recall the emotions with which they were once connected, while the mind is wholly unable to remember the fact of their past existence. In like manner pleasurable emotions may be awakened, by certain objects of perception, when the mind is equally unable to trace the cause.

III. Objects of *perception*, recall the emotions connected with them, much more vividly than objects of conception can do. Thus if we revisit the scenes of our childhood, the places of the sorrows and the joys of early days; how much more vividly are the emotions recalled, which were formerly connected with these scenes, than any *conception* of these objects could awaken.

IV. Certain *sensations* will be found to recall emotions similar to those awakened by the intellectual operations of mind. Thus the entrance of light produces an emotion similar to the discovery of some truth, and the emotion felt while groping in doubt and uncertainty, resembles that experienced when shrouded in darkness. Great care and anxiety produce a state of mind similar to what is felt when the body is pressed down by a heavy weight. The upward spring of an elas-

tic body, awakens feelings resembling those that attend the hearing of good news, and thus with many other sensations. From this fact originates much of the figurative language in common use ; as when knowledge is called light, and ignorance darkness, and care called a load, and joy is said to make the heart leap.

V. It has previously been shown that the discovery of certain operations and emotions of mind affords much more pleasure, than attends mere *sensation.* Those who have experienced the exciting animation felt at developements of splendid genius, and have experienced the pure delight resulting from the interchange of affection, well can realize that no sensitive gratification could ever be exchanged for it, or thought of, in comparison with it. Whatever objects, therefore, most vividly recall those emotions which are awakened when such qualities are apprehended, will be most interestng to the mind. Now it will appear that there are no modes by which one mind can learn the character and feelings of another, but by means of the eye and ear. A person both deaf and blind, could never, except to an exceedingly limited extent, learn either the intellectual operations, or the emotions of another mind. Of course, it is by means of certain forms, colours, motions, and sounds, that we acquire those ideas which are the most interesting and animating to the soul. It is by the blush of modesty, the paleness of fear, the flush of indignation, that colour aids in giving an idea of the emotions of the mind. The pallid hue of disease, the sallow complexion of age, the pure and bright colours of childhood, and the delicate blendings of the youthful complexion, have much influence in conveying ideas of the immediate qualities of mind in certain particulars. The colour and flashing expressions of the eye also, have very much to do, with our apprehensions of the workings of mind. As it regards *motion*, as aiding in imparting such ideas, it is by the curl of the lip that contempt is expressed, by the arching brow that curiosity and sur-

prise are exhibited, by the scowling front that anger and discontent are displayed, and by the various muscular movements of the countenance, that the passions and emotions of the mind are portrayed. It is by the motions of the body and limbs, also, that strong emotions are exhibited, as in the clasped hand of supplication, the extended arms of affection, and the violent contortions of anger. *Form* and *outline* also have their influence. The sunken eye of grief, the hollow cheek of care and want, the bending form of sorrow, the erect position of dignity, the curvature of haughtiness and pride, are various modes of expressing the qualities and emotions of mind. But it is by the varied sounds and intonations of voice, chiefly, that intellect glances abroad, and the soul is poured forth at the lips. The quick and animated sounds of cheerfulness, joy, and hope; the softer tones of meekness, gentleness, and love; the plaintive notes of sympathy, sorrow, and pain; the firm tone of magnanimity, fortitude, patience, and self-denial; all exhibit the pleasing and interesting emotions of the soul. Nor less expressive, though more painful, are the harsh sounds of anger, malice, envy, and discontent.

VI. Not only are certain forms, colours, motions, and sounds, the medium by which we gain a knowledge of the intellectual operations and emotions of other minds, but they are the means by which we discover and designate those material objects, which are causes of comfort, utility, and enjoyment. Thus it is by the particular form, and colour, that we distinguish the fruits and the food which minister to our support. By the same means we discriminate between noxious or useful plants and animals, and distinguish all those conveniences, and contrivances, which contribute to the comfort of man. Of course, certain forms and colours, are connected in the mind with certain emotions of pleasure that have attended them as causes of comfort and enjoyment.

In what precedes, it appears, that it is those emotions which are awakened by the apprehension of certain intellectual op-

erations and emotions of intelligent minds which are most delightful; that all our ideas of such operations and emotions, are gained by means of certain forms, colours, motions, and sounds; that we designate objects of convenience and enjoyment to ourselves by the same mode; that *perceptions* can recall the emotions which have been connected with them even after the mind has forgotten the connection, and that perceptions recall associated emotions much more vividly than conceptions. In consequence of these considerations, the inference seems justifiable that the emotions of beauty and sublimity, are not owing either simply to the *sensation* produced, nor to the *conceptions* recalled by the principle of association. But they are accounted for, in a great degree, by the fact, that certain colours, forms, motions, and sounds, have been so often connected with emotions awakened by the apprehension of qualities in other minds, or of those which arise in view of causes of enjoyment to ourselves, that the *perception* of these colours, sounds, forms, and motions recall such agreeable emotions, even when the mind cannot trace the connection in past experience. As an example of this, the emotion of pleasure has been so often connected with the clear blue of the sky, and with the bright verdure of the foliage, that the sight of either of these colours recalls these emotions, though we may not be able to refer to any particular time when this previous connection existed. In like manner, the moaning sound of the wind in a storm, or the harsh growl which sometimes attends it, has so often been united with sorrowful or disagreeable emotions, that the sounds recall the emotions.

But there is another fact in regard to the causes of the emotions of taste. It is found, that the character of the *combination* of sounds, forms, colours, and motions have as much to do with with the existence of such feelings as the nature of these objects of perception. The very same colours and forms, in certain combination, are very displeasing, when in others they are beautiful. Thus also, certain motions, in cer-

tain circumstances, are very beautiful or sublime, and in others very displeasing. The very same sounds also may be made either very disagreeable, or very delightful according to their combination. To account for this, it is necessary to understand one fact in mental phenomena, and that is, that objects which tend to awaken emotions of a directly opposite nature, cannot both operate on the mind without causing disagreeable feelings. If we are surrounded by objects of awe and solemnity, it is painful to notice objects that are mean or ludicrous. If we are under the influence of sprightly and humourous feelings, it is painful to encounter solemn and pensive scenes, with which perhaps at other times we should be pleased. In order therefore to awaken emotions of beauty and sublimity, there must exist a *congruity* in the arrangement and composition of parts, which will prevent the operation of causes that would awaken incongruous emotions.

But there is another principle of the human mind, which has a still more powerful operation in regard to the effect of combination and composition. We are always accustomed to view objects with some reference to their *nature* and *use*. We always feel that every effect must have a cause, and that every contrivance has some design which it was made to accomplish. There is no intellectual attribute of mind, which is regarded with more admiration than *wisdom;* which is always shown in selecting the best means for accomplishing a given end; and the more interesting or important is the object to be secured, the more is the mind pleased with discovering the wisdom exhibited in adapting means to secure this end. Almost every construction of nature, or of art, is regarded by the mind as having some use and design. No mind, except one bereft of its best powers, would ever employ itself in designing any thing which has no possible use, either in benefitting or pleasing the designer or others; and should any such object be found, which we felt assured never had, and never could have any possible use, it would be an object of

disgust, as exhibiting the fatuity of a mind which spent its powers in contriving so useless a thing. There are many objects which meet the eye of man, for which he in vain seeks the use and design; but such objects are never attended with the conviction that there is no possible use to which they can be applied. On the contrary, they more frequently provoke curiosity, and awaken the active desire to discover their nature, and their use. There is a never failing conviction attending all our discoveries of new objects, that there is some design or contrivance of which they form a link in the chain.

Whenever the mind ascertains the object of any design, immediately commences an examination of the modes by which this object is to be effected. If every thing is found to harmonize, if a relation of fitness and propriety is discovered in every part, the mind is satisfied with the exhibition of wisdom which is thus discovered. But if some parts are found tending to counteract the general design of the contrivance, the object is displeasing. Every work of art then, depends for the pleasure it affords, not alone on the various forms, colours, sounds, and motions, which are combined to affect the senses, but on the nature of the design intended, and on the skill which is shown in so composing and arranging the several parts, that each shall duly aid in effecting this design. This is the particular in which the genius of the painter, the sculptor, the architect, the musician, and the poet, are especially exhibited.

Another particular to be noticed in reference to this subject, is the implanted principle of curiosity, or the desire which the mind feels to discover what is new. After we have discovered the object for which any thing is contrived, and the fit adjustment of every part to this object, one cause of interest in it ceases. And objects which have been the subjects of repeated observation and inspection, never yield so much interest as those which afford to the mind some fresh opportu-

nity to discover *new* indications of design, and of fitness in the means for accomplishing this design. The love of novelty then, is a powerful principle in securing gratification to the mind. Of course, the genius of the artist is to be displayed, not only in arranging the several parts, so as to accomplish a given design, but in the very effort to secure a design which is new ; so that the mind will have a fresh object for exercising its powers, in detecting the fitness of means for accomplishing a given end.

From all the preceding considerations, may be derived the following causes for the pleasurable emotions which are felt in view of certain objects of sight, and in certain combinations of sound. 1. They recall emotions which in past experience have been connected with the conception of operations and emotions of other minds, or with material objects that were regarded as the causes of pleasurable emotions to ourselves. 2. They recall emotions that are *congruous* in their nature. 3. They cause emotions of pleasure from the discovery of fitness in design, and composition. 4. They awaken emotions of novelty. Emotions of taste that are painful are caused, 1. By the presence of objects that recall painful emotions with which they have formerly been connected. 2. By objects that recall incongruous emotions. 3. By objects that exhibit a want of fitness and design. 4. By objects that are common, when the mind has been led to expect novelty.

The *causes* which produce emotions of taste have now been pointed out. An inquiry as to which are the objects and sounds, and their various combinations, which in our experience have awakened such emotions, may lead to facts that will establish the position assumed. Emotions of taste generally are divided into two classes, called emotions of *sublimity*, and emotions of *beauty*. Emotions of sublimity resemble those which exist in the mind, at the display of great intellectual power, and at exhibitions of strong pas-

sion and emotions, in another mind. Emotions of beauty, resemble those which are experienced at the exhibition of the more gentle emotions of mind, such as pity, humility, meekness, and affection.

Of Sounds.

All sounds are sublime, which in past experience have been associated with the strong emotions of fear and terror. Such sounds are heard in the roar of artillery, the howling of a storm, the roll of thunder, and the rumbling of an earthquake. Sounds are sublime also, which convey the idea of great power and might. This is illustrated in the emotions felt, at the uprooting of trees, and the prostration of nature before a whirlwind ; in the force of the rolling waves as they dash against the cliffs ; and in works of art, by the working of some ponderous and mighty engine, that astonishes with the immense resistance it can overcome. Other sounds also are sublime which have often been associated with emotions of awe, solemnity, or deep melancholy. Such are the tolling sounds of a heavy bell, and the notes of the organ. There may be certain circumstances that render a sound, that otherwise would be very gentle and beautiful, more strongly sublime than even those sounds that are generally most terrific. Gray describes such a combination of circumstances in a letter to a friend. " Did you never observe," said he, " while rocking winds are piping loud, that pause, as the gust is recollecting itself, and rising upon the ear in a still and plaintive note, like the swell of the Eolian harp. I do assure you there is nothing in the world so like the *voice of a spirit*." We have another example in Scripture. " And behold the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord ; but the Lord was not in the wind ; and after the wind an earthquake ; but the Lord was not in the earthquake ; and after the earthquake a fire ;

but the Lord was not in the fire ; and after the fire, a *still small voice*. And it was so, when Elijah heard it, he wrapped his face in a mantle." In both these cases, the still small voice, so contrasted with the tumult around, would awaken the most thrilling emotions of the sublime. In these cases it is the feeling sense which these sounds awaken of the presence of some awful and powerful Being that causes such feelings.

There are a great variety of sounds that are called beautiful. Such are the sound of a distant waterfall, the murmur of a rivulet, the sighing of the wind, the tinkling of the sheepfold, the lowing of distant kine, and the sound of the shepherd's pipe. But it must be remarked that it is always a combination of circumstances that make sounds either sublime or beautiful. If we know by the source from which they originate, that they are caused by no display of power, or danger, or if necessarily they have low and mean associations connected with them, the emotions of the sublime or beautiful which would otherwise recur, are prevented. Thus the rumbling of a cart, is sublime when it is believed to be thunder, and loses this character when its true cause is discovered. The sound of the lowing of kine in certain circumstances is very beautiful, and in others very vulgar and displeasing.

Music seems to owe its chief power over the mind to the fact that it can combine all kinds of sounds, that have ever been associated with any emotions, either of dignity, awe, and terror ; or of joy, sprightliness, and mirth ; or of tenderness, melancholy, and grief. Its power depends on the nature of the particular sounds, but chiefly on the nature of their combination, and succession, in relation to time, and in relation to a certain sound which is called the fundamental, or key note. The art of a musical composer, consists in the ability with which he succeeds in producing a certain class of emotions, which he aims to awaken. The more finished productions of this art are never relished till long observation and experience

enable the listener to judge of the nature of the design, and with how much success the composer has succeeded in effecting it. Music when adapted to certain words, has its nature and design more clearly portrayed, and in such productions it is easier to judge of the success of the composer.

Of Colour.

There are no colours which ordinarily excite so strong an emotion as to be called sublime. The deep black of mourning, and the rich purple of royalty, approach the nearest to this character. That colours acquire their power in awakening agreeable or disagreeable emotions, simply from the emotions which have ordinarily existed in connection with them, appears from the fact, that the associations of mankind are so exceedingly diverse on this subject. What is considered a dignified and solemn colour in one nation, is tawdry and vulgar in another. Thus with us, *yellow* is common and tawdry, but among the Chinese it is a favourite colour. Black with us has solemn and mournful associations, but in Spain, and Venice, it is an agreeable colour. White in this country is beautiful, as the emblem of purity and innocence, but in China, it is the sorrowful garb of mourning.

Of Forms.

Forms, that awaken emotions of sublimity, are such as have been associated with emotions of danger, terror, awe, or solemnity.—Such are military ensigns, cannon, the hearse, the monument of death, and various objects of this kind. Those forms which distinguish bodies that have great power and strength, or which are enduring in their nature, awaken the same class of emotions. Thus the Gothic castle, the outline of rocks and mountains, and the form of the oak, are examples. Bodies often appear sublime from the mere circum-

stance of size, when compared with objects of the same kind. Thus the pyramids of Egypt, are an example where relative size, together with their imperishable materials, awaken emotions of sublimity. The ideas of beauty of form, depend almost entirely on their fitness to the object for which they are designed, and on many casual associations with which they are connected.

Of Motion.

All ideas of either sublimity or beauty in motion, depend upon the fact, that the motion is caused by some *invisible power*, such as either the spirit of animal, or of intellectual life, or the power of Deity which controls the motion of all matter not regulated by the volitions of other minds. No motion which is the *apparent* effect of force, is either sublime or beautiful. A body which is dragged, or visibly impelled by another body, never awakens such ideas. All motion that awakens sublime ideas, is such as conveys the notion of great force and power. Motions of this kind are generally in straight or angular lines. Such motions are seen in the working of machinery, and in the efforts of animal nature. Quick motion is more sublime than slow. Motions that awaken ideas of beauty, are generally slow and curving. Such are the windings of the quiet rivulet, the gliding motion of birds through the air, the waving of trees, and the curling of vapour.

In regard to the beauty and sublimity of forms and colour it is equally true, as in reference to sound, that the alteration of circumstances will very materially alter the nature of the emotions connected with them. If they are so combined as to cause incongruous emotions, or if they do not harmonize with the general design of any composition, these emotions are not awakened. For example, if the vivid green which is agreeable in itself, from the pleasing emotions which

have been connected with it, is combined with a scene of melancholy and desolation, where the design of the artist is to awaken other than lively emotions, it appears incongruous and displeasing. The quiet blue stream or glassy lake in a landscape of valleys and picturesque scenery, would excite emotions of beauty, but combined with the outlines of a scene of a wild and rugged nature it would appear displeasing. The foam and dark waters of a torrent would better harmonize with such a scene.

The art of the poet consists in the use of such language as awakens emotions of beauty and sublimity, either by recalling conceptions of various forms, colours, and motions in nature, which are beautiful and sublime, and which are combined with fitness to some general design, or else in recalling by description, the strong and powerful, or the soft and gentle emotions of mind.

Emotions of moral sublimity, are such as are felt, in witnessing exhibitions of the force of intellect, or of strong feelings.

Emotions of moral beauty, are those that are felt, in witnessing the exhibition of the gentler and tender emotions of mind. Of course these emotions are much more powerful and delightful, than when they are more faintly recalled by those objects of perception which are called sublime and beautiful.

The taste is improved by cultivating a love for intellectual endowments, and moral qualities. It is also cultivated, by gaining an extensive knowledge of objects and scenes, which either in history, or in poetry, or in any compositions of the fine arts, have been associated with emotions. It is also cultivated by learning the rules of fitness and propriety to be acquired by studying works of taste, by general reading, by intercourse with persons of refinement and taste, and by a nice observation of the adaptation and fitness of things in the daily intercourse and pursuits of life.

The highest efforts of taste are exhibited in the works of

artists who make such pursuits the express object of their profession. But in ordinary life the cultivation of taste is chiefly exhibited in the style, furniture, and decoration of private dwellings, and in the dress and ornaments of the person. In reference to these, there is the same opportunity for gratifying the eye, as in the compositions of the fine arts. On these subjects, there are rules in regard to colour, outline, and combination, and also rules of fitness and propriety, of which every person of taste, sensibly feels the violation. In the construction of dwelling houses, in the proportion of rooms, in the suitableness of colours, in the fitness of all circumstances to the spot of location, to the habits and circumstances of the proprietor, to ideas of convenience, and to various particulars which may be objects of regard, in all these respects, the eye of taste ever is prepared to distinguish beauties or defects.

As it regards dress, every individual will necessarily exhibit to a greater or less extent, the degree in which taste has been cultivated. A person of real refinement of taste, will always have their dress consistent with the circumstances of their fortune, their relative rank in life, their particular station and character, the particular hour of the day, the particular pursuit in which they are engaged, and the period of life to which they are arrived. If a person is dressed with a richness and elegance which fortune does not warrant, if their dress is either inferior or superior to that of others of their own rank and station, if it is unfitted to the particular hour, or the particular pursuit, if youth puts on the grave dress of age, or age assumes the bright colours and ornaments of youth, in all these cases the eye of taste is offended. In the adaptation of colours to complexions, of the style of dress to the particular form of the person ; in avoiding the extremes of fashion, the excesses of ornament, and all approaches to immodesty ; in all these respects a good taste can be displayed in dress, and thus charm us in every day life. A person

of cultivated taste, in all that relates to the little arrangements of domestic life, the ornaments of the exterior, and interior of a dwelling, the pursuits of hours of relaxation and amusement, the modes of social intercourse, the nice perception of proprieties in habits, manners, modes of address, and the thousand little every day incidents of life, will throw an undefined and nameless charm around, like the soft light of heaven, that without dazzling, perpetually cheers.

CHAPTER X.

THE WILL.

It is the power of choice, which raises man to the dignity of an intellectual and moral being. Without this principle, he would be a creature of mere impulses and instincts. He would possess susceptibilities of happiness, desires to be excited, and intellect to devise and discover the modes of securing enjoyment; but without some governing principle, the soul would be led captive with each successive desire, or be the sport of chances, whenever conflicting desires were awakened. But He who formed man in his own perfect image, left not his work without this balance power, to regulate the complicated springs, of so wonderful a machine. Man is now not only the image of his Creator, in being the lord of this lower world, but is like him, in being the lord and governor of his own powers of body and of mind. Being furnished with various capacities of enjoyment, he is surrounded by objects which will minister to these susceptibilities, and thus desires are awakened. As one species of enjoyment after another is gained, by the developement of various men-

tal powers, the causes of desire are increased. Every thing which has been a source of enjoyment, becomes an object of desire, and this is always proportioned to the amount of enjoyment, which, in past experience, each object has secured.

But the constitution, both of mind and of the world is such, that it is impossible in the nature of things, for the soul to gain every object which is the cause of desire. There is a constant succession of selections to be made, between different modes of securing happiness. A lesser good is given up for a greater, or some good relinquished altogether, to avoid some consequent pain. Often also some painful state of mind is sought as the means of securing some future good, or of avoiding some greater evil. Thus men endure want, fatigue, and famine, to purchase wealth. Thus the nauseous draught will be swallowed to avoid the pains of sickness, and secure the enjoyment of health; and thus the pleasures of domestic affection will be sacrificed to obtain honour and fame. The whole course of life, with man, is a constant succession of such decisions of the mind between different modes of securing happiness, and of avoiding pain.

Desires are excited at view of objects, which have been causes of enjoyment; the *intellect* judges of the amount of enjoyment which each will purchase, and of the pain which is to be encountered; and the *will* decides *which* of these objects shall be secured. Those objects which *excite* desire are called *motives*, and *desires* themselves also are called motives. Thus *food* is said to be the motive which stimulates the famishing to seek it, and the *desire* for food is also called the motive of activity.

It has also been shown, that all enjoyment to the mind is derived from one or more of seven different sources. A person is often placed in such circumstances, or is of such a character, that there are periods when he is obliged to choose for a whole life which shall be the leading object of happiness to

which others shall be subservient. Thus there have been periods in the history of individuals, when in the quiet bosom of domestic happiness, they have heard the calls of ambition and fame. In such a case, to gain fame and honour, the pleasure from interchange of affection must cease, or if this is retained, fame and honour must be lost. Often the mind in such emergencies has been thrown into most agonizing distress, while the conflict of deciding was going forward. At length the will decides, the purpose of life is fixed, and henceforth either the gratification of love or of ambition becomes the governing purpose of life. In other cases the mind is brought to a stand in reference to the great object of existence, in regard to a future state of being, and the question to be decided is, shall happiness be found in gratifying certain other desires, or shall the governing purpose of the mind be obedience to God, thus securing the happiness of conscious rectitude, and of being the cause of happiness to others. At such periods too, the mind is often distressed and harassed, but when the will has once decided, the after life will show what has become the governing desire, though eternity alone will unfold the results of the choice.

It has been shown in a previous article, how the succession of our thoughts is regulated by the leading desire of the mind. When any object has been selected as the source from which the mind will gain happiness, immediately all conceptions which are discerned by the intellect as fitted to secure this object, become vivid and distinct, and recall other associated objects. Among these new combinations, desire again makes vivid all those conceptions which aid in securing the object sought, and thus the train of thought is regulated by the will. For the will decides which modes of enjoyment shall be secured, and when this is done, every object of conception which will aid in securing this purpose becomes vivid, and recalls its associate conceptions.

Some writers have made no distinction between *will* and

desire, but consider every emotion of desire, an act of the will. But this leads to singular confusion in language, and is in fact contrary to the experience of every mind. Every person has been conscious of the existence of strong and long continued desires, which the mind did not choose to gratify, because some evil, or the loss of some greater good would be the consequence.

CHAPTER XI.

HABIT.

Habit is a facility in performing physical or mental operations, gained by the repetition of such acts. As examples of this facility gained in *physical* operations, may be mentioned, the power of walking, which is acquired only by a multitude of experiments; the power of speech, which is a slow process of repeated experiments at imitation; and the power of writing, gained in the same way. Success in every pursuit of life is attained by oft repeated attempts, which finally induce a habit. As examples of the formation of *intellectual* habits, may be mentioned, the facility which is gained in acquiring knowledge, by means of repeated efforts, and the accuracy and speed with which the process of reasoning is performed after long practice in this art. As examples of the formation of *moral* habits, may be mentioned, those which are formed by the exercise of self-government, of justice, veracity, obedience, and industry. After the long practice of these virtues they become such fixed habits, that it is much more easy and natural to practise them, than it was before such habits were formed. On the contrary, the indulgence of indolence, pride, envy, selfishness, and deceit, forms habits of mind which are equally manifest and powerful.

The happiness of man in the present state of existence, depends not solely upon the circumstances in which he is placed, nor upon the capacities with which he is endowed, but almost entirely upon the *formation of his habits.* A man might have the organ of sight bestowed, and be surrounded with all the beauties of nature, and yet if he did not form the *habit* of judging of the form, distance, and size of bodies, all pleasure and all use from this sense would be destroyed. The world and all its beauties would be a mere confused mass of colours. If the habits of walking, and of speech, were not acquired, the faculties, and the circumstances for employing them, would not furnish the enjoyment they were made to secure. It is the formation of intellectual habits by mental discipline and study, also, which opens the vast resources for intellectual enjoyment that otherwise would be forever closed, and it is by practising obedience to parents that moral habits of subordination are formed, which are indispensable to our happiness as citizens, and as subjects of the Divine government. There is no enjoyment which can be pointed out, that is not, to a greater or less extent, dependant upon the formation of habits, and upon this, all *increase* of happiness is equally dependant.

The formation of the habits depends upon the leading desire or governing purpose, because, whatever the mind desires the most, it will *act* the most to secure, and thus by repeated acts will form its habits. The character of every individual depends upon the mode of seeking happiness selected by the will. Thus the ambitious man has selected the attainment of power and admiration as his leading purpose, and whatever modes of enjoyment interfere with this, are sacrificed. The man of pleasure, seeks his happiness from the various gratifications of sense, and sacrifices other modes of enjoyment, that interfere with this. The man devoted to intellectual pursuits, and seeking reputation and influence through this medium, sacrifices other modes of enjoyment to

secure this gratification. The man who has devoted his affections and the service of his life to God, and the good of his fellow men, sacrifices all other enjoyments to secure that which results from the fulfilment of such obligations. Thus a person is denominated an ambitions man, a man of pleasure, a man of literary ambition, or a man of piety, according to the governing purpose, or leading desire of the mind. There are some minds, however, which seem destitute of any leading purpose or characteristic ; who seem to be creatures of circumstance, and merely seek enjoyment from any object that happens to offer, without any definite purpose of life.

There is one fact in regard to the choice of the leading object of desire, or the governing purpose of life, that is very peculiar. Certain modes of enjoyment, in consequence of repetition, increase the desire, but lessen the *capacity* of happiness from this source ; while at other sources of enjoyment, gratification increases the *desire*, and at the same time increases the *capacity* for enjoyment.

The pleasure of sensitive enjoyments, is of the first kind. It will be found as a matter of universal experience, that where this has been chosen as the main purpose of life, though the desire for such enjoyments is continually increased, yet owing to the physical effects of excessive indulgence the capacity for emotions of enjoyment is decreased. Thus the man who so degrades his nature as to make the pleasures of eating and drinking the great pursuit of life, while his desires never abate, finds his zest for such enjoyments continually decreasing ;—finds a perpetual need for new devices to stimulate appetite, and awaken the dormant capacities for enjoyment. The pleasures of sense always pall from repetition, grow " stale, flat, and unprofitable," though the deluded being who has slavishly yielded to such appetites, feels himself bound by chains of habit, which even when enjoyment ceases, seldom are broken.

The pleasures derived from the exercise of power, when

the attainment of this gratification becomes the master passion, are also of this description. We find our fellow creatures toiling and striving for the attainment of this good ; the statesman, the politician, the conqueror, are all seeking for this, and desire never abates while any thing of the kind remains to be attained. We do not find that enjoyment increases in proportion as power is attained. On the contrary, it seems to cloy in possession. Alexander the conqueror of the world, when he had gained *all* for which he had sought, wept that objects of desire were extinct, and that possession could not satisfy. Intemperate gratification of this desire always lessens the capacity of enjoyment.

But there are other sources of happiness, which, while sought, the desire ever continues, and possession only increases the capacity for more enjoyment. Of this class is the susceptibility of happiness from *giving and receiving affection.* Here, the more is given and received, the more is the power of giving and receiving increased, and the more is the susceptibility of gratification refined and strengthened. We find that this principle outlives the decay of every other, and even the decays of nature itself. When tottering age on the borders of the grave, is just ready to resign its wasted tenement, often from its dissolving ashes the never-dying spark of affection has burst forth with new and undiminished lustre. This is that immortal fountain of happiness always increased by imparting, never surcharged by receiving.

Another principle which is never weakened by exercise, is the power of enjoyment from being the *cause of happiness to others,* and to this may be added, as partially involved in it, the happiness which results from *conscious rectitude.* Never was an instance known of regret for the pursuit of rectitude, or for devotion to the happiness of others. On the contrary, the more these holy and delightful principles are in exercise, the more the desires are increased, and the more are the susceptibilities for enjoyment enlarged. While the

votaries of pleasure are wearing down with the exhaustion of abused nature, and the votaries of ambition are sighing over its thorny wreath, the benevolent spirit is exulting in the success of its accomplished plans of good, and reaching forth to still purer and more accomplished bliss.

The pleasures which result from *sympathy*, depend almost entirely on the circumstances in which a person is placed, and on the mode of happiness he has chosen to secure. If he is surrounded by those he is aiding to comfort and bless, their happiness is his, in a measure peculiarly delightful. If he is the cause of sorrow, suffering, and crime, his power of sympathy is only a cause of suffering. A benevolent mind, even while surrounded by sorrow and suffering, while agitated with sympathizing grief, is solaced and cheered with the assurance, that this painful sympathy is a source of comfort and relief to the wounded spirit, that forever seeks this balm.

The pleasures which result from *activity* of body and mind, depend very much upon the object of pursuit which occupies the mind. If the objects pursued are found to be unsatisfactory, and ever mingled with sorrow and disappointment, the pleasures of activity are very much decreased. If, on the contrary, activity is ever found to ensure success in attaining good to ourselves and others, enjoyment from this source is increased.

It thus appears that there are *two* sources of happiness, which, if made the chief objects of life, always increase desire, while they *lessen the capacity* for enjoyment. There are *three* sources of happiness which always increase the desire, and also *increase the capacity* for enjoyment, so long as they are sought, while there are *two* sources of happiness which depend entirely upon the nature of that species of enjoyment from which the mind chooses to derive its chief happiness.

But there is another fact in regard to habit, which has an immense bearing on the well-being of our race. When a habit of seeking happiness in some one particular mode is

once formed, the change of this habit becomes difficult just in proportion to the degree of repetition which has been practised. After a habit is once formed, it is no longer an easy matter to choose between that mode of securing happiness pursued, and another, which the mind may be led to regard as much superior. Thus after a habit has been formed of gratifying the appetite, a man may feel that instead of increasing his happiness, it is continually diminishing it, and that by sacrificing it, he may secure much greater enjoyment from another source ; yet the force of habit is such, that decisions of the will seem perpetually to yield to its power. Thus also if a man has found his chief enjoyment in that admiration and applause of men so ardently desired, even after it has ceased to charm, and seems like emptiness and vanity, still when nobler objects of pursuit and happiness are offered, the chains of habit bind him to his wonted path, and though he looks and longs for the one that his conscience and his intellect assure him is brightest and best, the conflict with bad habits often ends in fatal defeat and ruin. It is true, that every habit can be corrected and changed, but nothing requires greater firmness of purpose and energy of will. For it is not *one* resolution of mind that can conquer habit, it must be a constant series of long continued efforts.

From this it appears, that all the happiness of life is dependant on the early formation of right habits ; and the revelations of another world give fearful evidence that the happiness of an eternal existence is resting on the same foundation.

The influence of habit in reference to *emotions*, is very peculiar, and deserves special attention, as having a direct influence upon character and happiness. All pleasurable emotions of mind, being grateful, are indulged and cherished, and are not weakened by repetition unless they become excessive. If the pleasures of sense are indulged beyond a certain extent, the bodily system is exhausted, and satiety is the consequence. If the love of power and admiration is in-

dulged and becomes the leading purpose of life, they are found to be cloying. But within certain limits all pleasurable emotions do not seem to lessen in power by repetition.

But in regard to painful emotions, the reverse is true. The mind instinctively resists or flies from them, so that after a frequent repetition of the same cause, a habit of resisting such emotions is formed, until the susceptibility appears almost entirely destroyed. The mind seems to be able to turn its attention from painful emotions, or in some way to suppress them after continued repetition. Thus a person often exposed to danger, ceases to be troubled by emotions of fear, because he forms a habit of suppressing them. A person frequently in scenes of distress and suffering, learns to suppress the emotions of sympathy and pity. The surgeon is an example of the last case, where, by repeated operations, he has learned to suppress emotions until they seldom recur. A person inured to guilt, gradually deadens the pangs of remorse, until, as the Scripture expresses it, the conscience becomes "seared as with an hot iron." Thus also with the emotion of shame. After a person has been repeatedly exposed to contempt, and feels that he is universally despised, he grows hardened and callous to any such emotions.

The mode by which the mind succeeds in forming such a habit, seems to be, by that implanted principle which makes ideas that are most in consonance with the leading desire of the mind become vivid and distinct, while those which are less interesting fade away. Now no person desires to witness pain except from the hope of alleviating it, unless it be that from anger, the mind is sometimes gratified with the infliction of suffering. But in ordinary cases the sight of suffering is avoided except where relief can be administered. In such cases, the desire of administering relief is the one which is the leading desire, so that the mind is turned off from the view of the suffering to dwell on conceptions of modes of relief, and thus the surgeon and physician gradually

form such habits that the sight of pain and suffering lead the mind to conception of modes of relief, whereas a mind not thus interested, dwells on the more painful ideas. The mind also can form a habit of inattention to our own bodily sufferings by becoming interested in other things, and thus painful sensations go unnoticed. Some person will go for years with a chronic headache, and yet appear to enjoy nearly as much as those who never suffer from such a cause. Thus those also who violate conscience, seem to relieve themselves from suffering, by forming a habit of dwelling on other themes, and of turning the mind entirely from those obligations, which, when contemplated, would upbraid and pain them. Thus too, the sense of shame is lost. A habit is formed of leading the mind from whatever pains it, to dwell on more pleasurable contemplations.

The habits of life are all formed either from the desire to secure happiness or to avoid pain, and the *fear of suffering* is found to be a much more powerful principle than the *desire of happiness.* The soul flies from pain with all its energies, even when it will be inert at the sight of promised joy. As an illustration of this, let a person be fully convinced that the gift of two new senses, would confer as great an additional amount of enjoyment as is now secured by the eye and ear, and the promise of this future good, would not stimulate with half the energy that would be caused by the threat of instant and entire blindness and deafness.

If then the mind is stimulated to form good habits and to avoid the formation of evil ones most powerfully by the activity of *painful* emotions, if they are called into exercise, and their legitimate object is not effected in producing such good habits, or in removing bad ones ; by the very constitution of mind, they must continually decrease in vividness, and so the hope of good to one who thus resists them must continually diminish. If a man is placed in circumstances of danger, and fear leads to the formation of habits of caution

and carefulness, the object of exciting this emotion is accomplished, and the diminution of the emotion is attended with no evil. But if fear is continually excited and no such habits are formed, then the susceptibility is lessened, while the good to be secured by it is lost. Thus also with emotions of sympathy. If we witness pain and suffering, and it leads to the formation of habits of active devotion to the good of those who suffer, the diminution of the susceptibility is a blessing and no evil. But if we simply indulge emotion, and do not form the habits they were intended to secure, the power of sympathy is weakened, and the benefit to be secured by it is lost. Thus again with shame. If this painful emotion does not lead us form habits of honour and rectitude, it is continually weakened by repetition, and the object for which it was bestowed is not secured. And thus also with remorse. If this emotion is awakened without leading to the formation of habits of benevolence and virtue, it constantly decays in power, and the good it would have secured is forever lost.

It does not appear, however, that the power of emotion in the soul, is thus *destroyed*. Nothing is done but to form habits of inattention to painful emotions, by allowing the mind to be engrossed in other and more pleasurable subjects. This appears from the fact, that the most hardened culprits, when brought to the hour of death, where all plans of future good cease to charm the mental eye, are often overwhelmed with the most vivid emotions of sorrow, shame, remorse, and fear. And often in the course of life there are seasons when the soul returns from its pursuit of deluding visions, to commune with itself in its own secret chambers. At such seasons, shame, remorse, and fear, take up their abode in their long banished dwelling, and ply their scorpion whips, till they are obeyed, and the course of honour and virtue is resumed; or till the distracted spirit again flies abroad for comfort and relief.

This peculiarity of our mental character leads to the most anxious and painful reflections. Does every act of indolence, selfishness, pride, envy, and revenge, lead to the formation of one of these powerful fetters ; these habits of crime so easily formed, and so difficult to break? Does the resistance of the admonitions of fear, shame, and conscience, tend to form another terrible habit which removes the most powerful restraints of guilt ? Is every act of meekness, self-denial, justice, magnanimity, and obedience necessary, not only to immediate rectitude and peace, but necessary as a golden link in the bright chain of some habit indispensable to our happiness ? Is the soul so constituted that its susceptibilities can never be destroyed ? Is there an hour coming when all the illusions of life will cease, and the soul must return to commune with itself, and understand and feel all its iron chains of guilt, and miserable captivity ? What terrific anticipations for a mind, estranged from the only foundation of safety and of hope, the favour and guidance of Him, who formed the undying spirit, and who offers, when sought, to guide it aright; but who, when forsaken, can never afford His almighty aid.

CHAPTER XII.

INTUITIVE BELIEF.

Belief is a state of mind not easily defined, but well understood by all who have acquired the use of language. It is caused by what is called *evidence*, and may exist with different degrees of vividness, according to the nature and amount of the evidence which produces it. Sometimes it is so powerful as to influence the feelings and the conduct, and sometimes it is so imperfect and feeble, as to have very little influence upon either.

Truth, may be defined as the "reality of things," or as another name for "*things as they are*." Truth, in reference to language, is such a use of language as conveys to the mind an idea of *things as they are*. Whatever causes belief, is *regarded* by the mind as truth, or a reality. But all which causes belief is not truth, for those things are often believed which afterward are found to be false.

Belief is divided into two kinds, in reference to the causes which produce it, viz. intuitive belief, and rational belief.—*Intuitive belief* is that which is necessarily consequent on the existence of mind. It is belief of which no sane mind, in the full exercise of its powers, is ever destitute. That which causes it, is called intuitive truth, or intuitive evidence. *Rational belief*, is that which is consequent on some *act of reasoning*.

Intuitive truths are sometimes called *primary truths*, because they are some of the first which are believed by the mind. They are also called the *laws* or *principles of reason*, because all processes of reasoning are founded upon them. They are called *principles of common sense*, because all minds in the right exercise of their powers, are never destitute of a belief in them.

The *first* intuitive truth is, that our *perceptions* may be trusted. Every one feels that it is impossible to disbelieve his senses; and all our perceptions are attended by an inevitable and necessary belief of the existence of things and qualities thus discovered.

The *second* primary truth is, that *memory* may be trusted. It is manifest that the evidence of memory is as irresistible as that of perception. Men often hesitate in regard to certain facts of their past experience, but not because memory is doubted where it does exist, but simply from a want of distinct recollection. When a man has a clear and distinct remembrance of an event, it is impossible for him to doubt it.

A *third* law of reason is, that *consciousness* is to be trusted.

The mind can never doubt the reality of its emotions and operations, while it is in a healthful state. The existence of such states of mind is what obtains necessary and inevitable belief.

A *fourth* intuitive truth is, that our *personal identity* continues. That we are the same beings the present moment that we were at any past period of our existence, is a truth no human mind can doubt, while in the right exercise of its powers. It can easily be seen that our actions, obligations, and mental operations, all depend upon a belief of this truth. Without this belief, no act of memory could occur, for though past conceptions might return, we could never recognize them as past states of *our own* mind, except by this principle. Nor could we feel the obligations of duty, gratitude, or affection ; for no past benefit or obligation could be recognized as belonging to *ourselves*, nor could repentance and remorse visit us with their painful, yet necessary monitions. All attributes both of a rational and of a moral existence would forsake us, with the loss of a full belief in this truth.

A *fifth* intuitive truth is, that "every effect has a cause." Mind and matter are so exceedingly diverse in their nature and operations, that the uses of the terms *cause* and *effect*, must have a very different signification, in their application to each. The signification of the expression, "every effect has a cause," in reference to matter, is this ; that no commencement of the existence of matter, and no change in its mode of existence, can be conceived of, without the belief of some previous *volition of mind*. But in regard to causes, a distinction is to be made between *final* and *secondary* causes. Matter can be so modified, that a series of changes can go on, for a length of time, without a volition of mind immediately preceding each change. Thus a clock may be formed, and left to pass through a great variety of changes, to which the volitions of the mechanist, *at the moment of such changes*, have no reference. Yet the *commencement* of this series of changes, was

preceded by the volition of some mind as its real or final cause. Matter is so constituted that no change in it will ever take place, except it is preceded by some *volition of mind* in reference to it, as its proximate or final cause ; and the human mind is so constituted that no such change can be *believed* to take place in matter, without some such cause. The changes which are taking place in the material world, are ordinarily traced only to some of the secondary causes, or preceding events, which, by the constitution of the material system, the Great Author designed should thus invariably precede them. But when the mind is led to trace back all these connected changes, to some end or final cause, it never will stop till it reaches the volition of that Eternal Mind, which arranged the complicated machinery of the system of nature, and put in motion all its secret springs and mighty wheels. The atheist may *assert* his belief that "there is no God," but it is probable that no rational mind, in the right exercise of its powers, ever believed, that there was a moment when neither matter or mind existed, and that suddenly, without any cause, matter sprang into being, and mind began to exist. It is an assertion to which the mind, from its very constitution, cannot yield assent. In reference to matter, an *effect*, is some new existence, or some change in the mode of existence, consequent on the volition of some mind, or on a series of changes which terminate in such a volition.

But cause and effect in reference to the volitions of mind have a different signification, and a different relation to each other, from what they have in reference to matter, and it is the want of a full recognition of this distinction, which has led some philosophers to adopt systems, at war at once with common experience and with a belief in the free agency; systems which render the soul of man as much a machine, as the chronometer that marks the passage of time, according to the predetermining volitions of some contriving mind.

Mind is constituted, with susceptibilities of enjoyment,

with desires to be excited, is surrounded by objects which excite these desires, and is furnished with the governing principle of *will*, which enables it to decide between the various modes of happiness offered. Now in order to any act of choice, it is necessary that some mode of enjoyment be presented to the mind for it to choose or refuse ; or else two or more modes of enjoyment from which to select. These things are as indispensable to *choice*, as a *cause* is to a change in the material world. But because motives, or causes, which excite desire are necessary to choice, it is not correct to affirm that they are *causes* of choice, in the sense in which the volition of some mind is the cause of changes in matter. It would be just as proper to assert, that a house was the cause of a man's entering it, because he could not enter it unless it existed. In reference to mind, a cause is simply that without which no act of choice could take place, viz. *something to choose*—or *objects to excite desires.* For in order to choose, certain modes of happiness must be conceived of, and desired, and if they are not thus conceived of and desired, no act of choice can take place.

By the statement then, that "every effect must have a cause," is intended that every new existence or change of matter is preceded by some volition of mind, as either the proximate or final cause ; and that every choice of mind is preceded by the conception or perception of some object which will excite desire. These are intuitive truths which no mind in the right use of its powers ever disbelieves.

A *sixth* law of reason is, that "the mind of man is a free independent agent." By this is intended the fact, that the acts of choice in one mind, are not necessarily preceded by the volitions of another mind, to which they have the same relation as the changes of matter have to some volition of mind, which is either the remote or proximate cause of such changes in matter. By this is also intended, that the object of choice, or what is termed *a motive*, has no other relation to

the act of choice, than this ; that no act of choice can take place without a motive, and simply for this reason, that where there is nothing to choose, nothing can be chosen. By this is also intended the fact, that when the mind chooses between two kinds of happiness, it does not decide to take one rather than the other from any constitutional tendency, or by any necessity of any kind, so but that it has a power to choose the mode of happiness which is rejected, equal to the power to choose the one which is selected.

As there have been opinions maintained, which at least *appear* to controvert these positions, the principal arguments by which they have been supported will be examined here.

The first is the assertion that " the mind always chooses *as is the greatest good*." By *greatest good* is meant, it is said, that which seems most *agreeable* to the mind. Now that is most agreeable, or the greatest good, which yields the most happiness. The assertion then, is, that the mind always chooses *what it believes will yield it the most happiness.* This must signify, either that the mind chooses that which is the cause of the greatest *present* enjoyment, so that the good rejected would not yield so much present pleasure ; or else that it chooses what will be the greatest amount of good *on the whole*, including the present and future. It is true, the mind always chooses in one or the other of these ways, but it is not true that it always invariably chooses what will be the greatest *present* good, nor does it invariably choose what is believed to be the greatest good on the *whole.* Sometimes it chooses one way, and sometimes the other. Now there are cases when a good is believed to be the greater good, *all things considered*, as well as the greater *present* good, and in such cases the mind always chooses " as is the *greatest* good." But in cases where a present good is chosen, and the *greater good on the whole* is rejected, the mind chooses *as is the lesser good.* That is, the mind does sometimes choose a present enjoyment, with the full belief, that the *amount* of happiness

secured, will be *less*, than if the object rejected had been chosen. But if any mind doubts if it has power to choose, *as is the lesser good*, even in reference to *present* enjoyment, the experiment can easily be tried. Let two modes of present enjoyment be selected, and then let the experimenter decide which he believes will yield the *least* enjoyment of the two; and he can soon ascertain that he has power to choose the lesser good, instead of the greater. This assertion, therefore, cannot be maintained, "that the mind always chooses as is the greatest good," because it is opposed to facts, of which every mind is conscious.

Another assertion made on this subject is, that the will, always yields to the *strongest motive*, and by *strongest*, is meant, it is said, that which has the most *tendency* and *advantage*. But how is it known that the mind does yield to the strongest motive, or to that which has the most tendency or advantage? The only proof that the motive is the strongest, is the fact, that the mind yields to it; and thus we have an example of reasoning in a circle. For the mind yields because it is the strongest motive; and it is the strongest motive, because the mind yields. One would suppose that, to a mind seeking happiness, whatever was believed would yield the greatest amount of happiness on the whole, would properly be considered the strongest motive; yet it is a fact, that the mind often chooses what it believes will yield the least enjoyment in the end; and thus in fact, yields to what in this respect, is the weakest motive.

But it is also asserted, that maintaining the independent activity of the will, leads to a denial of the truth, that "every effect must have a cause." It has been already shown, that such an assertion cannot relate to mind, in the sense in which it applies to changes in matter. In reference to matter, a cause is some volition of mind, without which no change, and no new material existence will originate; while in its appli-

cation to mind, it signifies simply that the mind cannot choose, without the existence of some object of choice.

But it is asserted, that maintaining the independent activity of the will, is destroying the scriptural assertions of the foreknowledge of the Deity. That unless each volition of mind depended upon some cause which the Creator has so designed, so that from the very constitution and nature of mind, it must inevitably act as the Creator intended, there is no mode by which he could foreknow the future action of the minds he has formed. But this is asserting that the Deity has not the power of foreseeing, except by a process of reasoning like that of our own minds,when we predict future events from a knowledge of existing causes. It is maintaining that Deity has not the power of foreseeing by intuition, simply because we cannot understand by any experience of our own, how this is possible. But there are many things of which we cannot perceive the possibility, where we have no data for pronouncing them impossible. A mind that never exercised the power of memory, could not understand how it was possible for Deity to know what is *past*, and yet would have no data for asserting it to be impossible. We have no authority for asserting the impossibility of the Creator's foreseeing, by intuition, what will be the volition of every mind He will create, throughout eternity.

We have been wont to consider the exercise of moral power in devising and presenting motives, as one of the most sublime displays of intellectual superiority. All our admiration of the genius of statesmen, politicians, and orators, is founded on the skill which they show in controling minds, which, in reference to *them* at least, are independent. But unless the independent activity of mind is allowed, in reference to the Deity, no wisdom or skill can be accorded to Him in the government of the universe, save that which belongs to the attendant of some vast machine, where every thing progresses, by determined springs and wheels ; where nothing

is needed but a watchful eye to detect and correct its irregular movements. But allow the free and independent operation of the countless minds He has formed, and what just cause for the exclamation of the admiring Apostle, "Oh, the depths of the riches, both of the wisdom and knowledge of God!"

The *seventh* law of reason is, that "contrivance is proof of an *intelligent* cause, and the nature of a contrivance indicates the design of the contriver." The mind is so formed that it cannot believe that existence can originate, without the volition of some mind. But the mere existence of unorganized matter, would be no proof that the cause was an *intelligent* mind. But when any existence is discovered, where there is an adjustment of parts, all conducing to accomplish some determinate end, no person can examine it without the accompanying belief that the cause of that contrivance, was a mind endowed with the capacity of adjusting means to accomplish an end, and thus an intelligent mind. Nor is it possible when the object to which any design is fitted is clearly discovered, to doubt the *intention* of the designer. We cannot help believing that it was the *intention* of the contriver to accomplish the object for which his contrivance is fitted. As an example which may illustrate the existence of these principles, even in the simplest minds; if a savage should find in the desart a gold watch, nothing could lead him to believe that it sprang into existence there, without any cause. If he should open it, and perceive the nice adjustment of the wheels, and all its beautiful indications of contrivance, he could not believe that the mind of an animal, or that any but an intelligent mind, constructed its machinery. If he should have all its movements explained to him, and learn how exactly all were fitted to mark the passage of time, it would be equally impossible to convince him that the contriver did not design such an end. Very early childhood gives evidence of the existence of these principles. An interesting instance of this is recorded by a

celebrated philosopher, who, to test the existence of these principles in the mind of his child, planted a bed with seeds, arranged in the form of the letters which spelt the child's name. When the green symbols had sprung from the ground, and were discovered by the delighted child, the father in vain endeavoured to force his belief that they came by chance, and without the design of any person. "No, father, *somebody* planted them; somebody *meant* to have them come up and spell my name," was the unwavering response; and thus infancy itself maintained the existence of those principles intended as our unfailing directory to the great Source of existence and of wisdom.

An *eighth* principle of reason is, that "things will be in agreement with past experience, unless there is some reason to the contrary." This is a truth universally believed by mankind;—a truth which it is *impossible* to disbelieve, as is attested by the consciousness of every individual, as well as by the universal experience and observation. Why do men expect the sun will rise, the seasons return, and every event upon which life and human happiness depend? It is simply because they cannot doubt the truth, that "things will be in agreement with past experience, unless there is reason to the contrary." All the business of life, all the comforts, hopes, and projects of mankind, are built upon this truth. Without a full belief of it, the farmer would cease to sow his crops, the mariner would forsake the ship, the artisan would leave his employments, all contracts between man and man would cease, and comfort, peace, and hope would forsake the dwellings of men. He who formed the mind, and foresaw its destinies, and wants, so provided for its future well-being, that it is impossible, by any act of the will, to banish the belief of a truth so necessary to existence and happiness. Belief of this truth is deemed indispensable to a rational mind, so that when we find it impaired or wanting, the mind is pronounced deranged, and not in the full exercise of its appropriate powers.

A *ninth* principle of reason is, that "we are obligated not to destroy happiness or cause pain." The existence of this belief is necessary to our character as moral beings. *Right* is that which promotes the happiness of sentient beings, and *wrong* is that which destroyes it. A *moral being* is one that is so constituted as to feel obligations to do right and avoid wrong; or in other words, to promote happiness, and avoid the causing of suffering. A being, therefore, is never a moral being, and never the subject of reward and punishment for virtuous or vicious conduct, till the belief in this obligation exists. That any being can feel obligated to do that which is destructive of happiness, and causes only pain, is what it is probable no human mind ever believed. That we are obligated not to destroy happiness, and to avoid the production of needless suffering, is what it is equally probable was never disbelieved by any rational mind. That mankind have in repeated cases differed in judgment as to what on the whole, was calculated to promote the most happiness, will not be disputed. Thus the Spartans believed it was for the happiness and well-being of their state that stealing should be encouraged as a virtue; and some nations consider infanticide, self-immolation, and the destruction of aged parents as a duty. But no proof can be furnished that these actions were regarded as virtuous, when it was seen that their legitimate tendency was to cause only evil both to the state and to individuals. On the contrary, it can be shown, that such actions were regarded by the nations who perpetrated them, as *virtues;* as actions that in *some* way tended, either to general or to individual good. To suppose a man so constitued as to be made to feel obligated to an action, which he *believed* was a cause of unmingled suffering, and of no good, is to suppose the extremity of absurdities, in regard to a moral being.

There has been much discussion as to whether this principle of the mind was intuitive, and thus consequent upon nothing but its natural constitution, or whether it was a truth

believed from the instruction and example of others. There is no doubt but that the instruction and example of others, go far toward establishing in every mind fixed opinions, as to *what* actions are injurious to the happiness of man, and what tend to promote it. Here is a field for considerable difference in sentiment. But that men believe that they are obligated not to cause pain, because they are told it by those around them, or because they see others feeling this obligation, has about as much proof, as that they believe in their personal identity, because they are told of it, and see that every one around them believes it.

If an instance was ever found on record, or in experience, in which a mind, at the first developement of its powers, and in the healthful exercise of its reason, seemed to feel that remorse for causing *happiness* which is felt when pain is wilfully inflicted, and to feel that pleasing consciousness when producing needless misery, which now arises from the exercise of benevolence, there would be at least *one* argument in favour of the sentiment, that mankind are born destitute of a moral sense, and that it is the work of habit and education. In regard to the belief of this truth, it must be acknowledged that it can never exist till a mind has acquired sufficient knowledge to learn the existence of other sentient minds, of their susceptibilities of happiness, and of the modes by which it can be promoted or destroyed. But as soon as this knowledge is acquired, it is past a doubt that the belief in such an obligation is awakened in every rational mind.

It is believed that these principles include all that may be called the laws of reason, or principles of common sense. One or two of them, by very nice analysis, might possibly be resolved into each other, but no practical benefit would result from it. But there are other truths which have been placed among these by mental philosophers, where greater simplification is obvious. Thus the truths that *we exist*, and that the *material world exists*, which are placed among the laws of

reason, are in effect the same, as belief in the truths gained by *perception* and *memory*. The truth that *human testimony* may be relied on, may be referred to this, that "things will be in agreement with past experience." For if human testimony had in past experience ordinarily deceived us, this would not have been regarded as a truth.

The truth that "certain sounds, signs, and looks, are indications of certain thoughts and feelings of other minds," may also be resolved into that of past experience. Some have asserted, that the human mind is so formed, that certain sounds must necessarily convey certain ideas, before any act of reason founded on experience. It is asserted as "incredible that the notions men gain by the expression of features, voice, and gesture, are entirely the fruit of experience." In proof of this, is urged the fact that children, as soon as born, may be thrown into fits by harsh noises, and that an infant may be made to weep by plaintive airs, and smile at merry sounds. But these facts may be accounted for, without supposing certain sounds are *necessarily* connected with the belief of the existence of certain feelings in other minds.

In the first place, certain sounds produce painful *sensations* independent of any associations, and other sounds produce pleasurable sensations. It is so appointed by our Creator, that when the infant is happy, its instinctive sounds are of that class which are pleasurable to the ear. On the contrary, when it is in pain, either the plaintive moaning sound of the minor key is made, or the harsh cry of distress. The infant learns, by experience, the sounds which accompany his own pleasurable or painful states of mind, and when it has gained enough knowledge to know the existence of other minds, it soon learns to attach the belief of similar states of mind in others, as connected with similar sounds. In this way it is easy to see, that it is experience which is the ground of belief in a truth, which has been placed among intuitive truths.

The "probability of events that depend on the *will of*

man," though placed by others in this class of truths, may still more readily be traced to the law of past experience.

There are also a set of truths, which are called mathematical axioms, that have ordinarily been classed as *intuitive* truths. But it is conceived that belief in these also, can all be resolved into the same as belief in our *perceptions* and *memory.* Mathematical axioms relate to the qualities and relations of *matter*, all which qualities and relations are learned through the medium of the senses. For example, take the axiom, "The whole is greater than a part." Here the term *whole* recalls the conception of a *relation* which is learned by the senses. The word *part* recalls another relation which is gained by the senses. The word *greater* is the name of another relation gained in the same way. The mind has the power of conceiving of the *whole* of a thing, and the *part* of a thing, as *two separate existences*, in such a way as to notice a *relation* between them. When it does thus conceive of a whole and a part, in relation to each other, it perceives that the relation exists to which the term *greater* in past experience, has always been applied. This it can be seen is a mere act of *memory*, the same as any application of any name. This axiom is no more an intuitive truth, than the assertion that black is not white, or that the top is not the bottom, or any other truth gained by perception and memory. Mathematical axioms are assertions of truths gained by the senses, in regard to the properties and relations of matter, or they are *identical propositions.* As an example of an identical proposition of this kind, may be mentioned the axiom; "Magnitudes that fill the same space are equals." The term "equals," and the term "magnitudes that fill the same space," are only different names for the same thing; and this proposition amounts to no more than the assertion, that *equals* are *equals*, which is an identical proposition.

It is a curious fact in the history of mental science, that some of the most profound and investigating minds, led on

either by a desire to support some favourite theory, or by an excessive love of originality, have been led to deny some of these principles of common sense, which unlearned minds never mistake in maintaining.

The denial of these truths has caused many long and abstruse controversies and speculations. The difficulties which arise in disputes on such subjects are insuperable, because the principles of reason being themselves the foundation of all reasoning, cannot be established or defended by reason. If they are denied, it is in vain to attempt to prove them. All that can be done is to show, that whatever men affirm or deny on these points, the *conduct* of all mankind demonstrate that they are *actually believed.*

The *actions* of men are the best evidence of their belief; and we never find mankind by their actions manifesting any disbelief of these fundamental truths. In all the intercourse of life men *prove* that they believe their senses, their memory, their consciousness, and their personal identity ; they prove their belief that " every effect has a cause," in the sense here explained, that the " mind is an independent agent," that " contrivance does not exist without an intelligent designer, and that the nature of a contrivance indicates the design of the contriver," that " things will be in agreement with past experience, unless there is some reason to the contrary," and that " men are obligated not needlessly to destroy happiness or cause pain."

The long discussions occasioned by attempts to destroy and to defend belief in these principles of common sense, have given too much occasion for the pointed definition of Mental Philosophy as " a science, consisting of absurdities, which none but a philosopher ever believed, and of truisms, which none but a philosopher ever doubted."

CHAPTER XIII.

RATIONAL BELIEF.

An *impossibility*, is an assertion which the mind cannot conceive of as truth, nor can it conceive of any evidence, which could lead to such a belief. An example of an impossibility is in the assertion that "*a thing exists, and does not exist at the same moment of time.*" This is what the mind not only cannot believe as things now are, but it cannot conceive it to be true in any possible case. All contradictory assertions are impossibilities.

An absurdity, is an assertion which is contradictory to one of the laws of reason, so that if it is believed, one of these laws must be denied. An absurdity is not always an impossibility, for the assertion, that *memory is not to be trusted*, though contradictory to a law of reason, and thus an absurdity, is not a contradiction ; for the mind can *conceive* of it as true, though it cannot believe it to be so. But if it is asserted that "memory *is* to be trusted, and *is not* to be trusted in regard to the same thing, and at the same moment of time," this is a contradiction which the mind cannot even conceive of as truth.

Reasoning is a process for establishing the truth of one assertion, by exhibiting evidence that it is included in a truth already believed ; or else a process for showing that an assertion is false, by exhibiting evidence that it is contradictory to a truth already believed. Thus if we wish to establish the assertion, that "an ostrich is a bird," we take a truth already believed, which is, that "a thing having animal life, wings, and feathers, is a bird." We then exhibit the evidence of the senses, or of testimony, that an ostrich has animal life, wings,

and feathers. If the evidence is such as ensures the belief that an ostrich *has* these qualities, it is impossible to disbelieve the conclusion that "an ostrich is a bird." For if the first truth is believed, and the second one also, the denying the conclusion, would be maintaining that a thing having wings and feathers is a bird, and *is not* a bird, which is a contradiction and cannot be believed. This mode of proof is called *direct*, but when a thing is proved to be true by showing that the denial of it is contradictory to some truth already acknowledged; this method is called indirect, or "*reductio ad absurdum*," that is reducing to an absurdity.

A syllogism consists of a regular arrangement of the three propositions, which every act of reasoning involves. The first is the truth already believed, and is called the *major proposition*. The second is an assertion, which is to be established by *evidence*, and is called the *minor proposition*. The third is the *conclusion*; or the truth which it is the object of the act of reasoning to establish. In the preceding example, the major proposition is, "a thing having animal life, wings, and feathers, is a bird." The minor proposition is, "an ostrich has animal life, wings, and feathers." This assertion is to be established, either by the evidence of sense, or by testimony, in order to accomplish the object of the act of reasoning. When evidence has been offered to enforce belief of the minor proposition, then the *conclusion* is drawn, which is, that "an ostrich is a bird." Many seem to suppose, that the mere repetition of the propositions which constitute a syllogism is an act of reasoning. But this is not correct. The act of reasoning consists in *offering evidence to establish the assertion of the minor proposition*, and when this is done, the object of the process is accomplished, and the conclusion is obtained.

In pursuing any course af reasoning, the mental process seems to be this: The establishment of some proposition by evidence, becomes an object of desire. Immediately all conceptions, which, by the faculty of judgment, are discerned as

having a relation fitted to accomplish this object, through the influence of desire, become interesting to the mind, and by the principles of association, gather around them other connected conceptions. From these new combinations the mind again selects those objects which seem fitted to accomplish the general object of the mind. During this process the truth which is to be the *major* proposition is discovered, and also the evidence, which will establish the minor.

The chief labour in regard to reasoning, consists in finding evidence to establish the minor proposition. Thus if the object is to prove, that " men are obligated to speak the truth," the process would be this: The major proposition would be, that " men are obligated not to cause needless evil to others ;" for it is this principle of reason, which is at the foundation of all moral obligations. The minor proposition would be, that " lying is causing needless evil to others." This proposition is to be established by proof, in which the evils caused by this vice are to be exhibited. If sufficient evidence is adduced to establish belief in the minor proposition, then the conclusion is gained, that " men are obligated to speak the truth." If the major proposition is a law of reason, and the minor proposition is proved by sufficient evidence, then belief is inevitable. But often some assertions are taken for the major proposition, to which belief is not accorded. In such cases, the major proposition must be first proved, by seeking some other truth already believed, and showing that it is included in that truth. If this second major proposition is denied, then this must be proved by referring it to another truth, as before. By following this process, we shall at length always reach some *law of reason* as a major proposition, and then if the assertion is found to be in agreement with this, it can no longer be disputed. This is a sure way to end controversies, if it can be shown that denying the assertion in question, does in fact involve a denial of one of the laws of reason. Whenever this can be done, every sane mind will accord its belief,

though such is the pride of intellect in such collisions, that it often is the case that belief will not be *acknowledged.*

Demonstrative Reasoning.

Reasoning is divided into two kinds, in reference to the subjects about which it is employed, viz. *demonstrative*, and *moral reasoning*.

Demonstrative reasoning is that which relates to the *properties and relations of matter*. Its object is to discover new relations in matter, in regard either to form, quantity, number, or extension, or else to prove the truth of relations already discovered. Thus if a person wishes to know what part of the circumference of a circle is its diameter, he seeks to discover some new relation in one of the forms of matter. If on the other hand, he endeavours to prove that the opposite angles of a parellelogram are equal, he attempts to prove a relation already discovered by the eye.

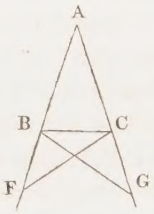
The great difference between demonstrative and moral reasoning is, that the former relates simply to abstract conceptions, and not to any *real existences*, while moral reasoning always refers to some matter of fact. The power of the mind called Abstraction, enables us to conceive of forms and relations, independently of any real existence. Thus we can conceive of such a figure as a circle, which has every point in its circumference equally distant from its centre, though we actually never saw an existence we were certain possessed these qualities. Thus also, we can conceive of a right angled triangle, though we never have seen one, where a microscopic inspection would not detect something in it that would forbid the certain belief of the qualities of this figure.

In the process of demonstrative reasoning, all the objects about which the reasoning is employed, are abstract conceptions, which are described in the *definitions* employed. After these definitions have furnished the mind with objects of con-

ception, about which it may employ its reasoning powers, we can immediately begin the process of comparing these objects of conception in order to detect the various relations which exist among them. Thus when we have learned what a triangle is, and what two right angles are, we can compare these objects of thought, and by a process of reasoning, prove that all the angles of the triangle together, have the relation of equality to the two right angles. It is the *definitions* of Mathematics then, that furnish us with *objects* of conception, about which we may reason. In this process an object of sight resembling the object of conception greatly aids, by keeping this object more steadily before the mind.

The mode employed in demonstrative reasoning, is precisely the same as is employed on other subjects. We either take for a major proposition some truth already believed, such as a definition, or one of the axioms which are founded on the primary truths. Or else we take some truth which has been established by a previous course of reasoning. Then we take a minor proposition in which we attempt to prove, that the thing in question is included under the truth asserted in the major proposition, and if we succeed in this, we gain the conclusion at which we aim.

Thus if we are to prove a certain part of the V. Prop. I. Book of Euclid, viz. that the angles BCG, and CBF, are equal, we proceed thus:



We take the proposition preceding, which has been proved, for the *major proposition*. In this proposition it is asserted,

that triangles which have certain qualities are equal and alike in all other respects. The minor proposition is then to be established by proof. In this process we exhibit evidence that the two triangles, FBC, and BCG, *have* all the qualities of which the assertion is made in the major proposition. If this can be proved, then the conclusion is gained. For one of the things asserted in the major proposition was, that in triangles which have certain qualities, the angles opposite the equal sides are equal; and the proof of the minor shows that the angles BCG, and FBC, are angles opposite such equal sides. But in all these operations, we reason about our *conceptions*, and not about any *realities*. We can *conceive* all the opertions to be done with perfect accuracy, and then we know the result is perfectly accurate. Thus in the proposition above, we are to conceive that the part CG, is cut off equal to the part BF. This is a thing which can be *conceived of*, as perfectly accurate, but never really effected in any material existence, by finite minds. By this process of reasoning we have discovered a new relation in a particular form, namely, that of equality in the angles formed by producing the equal lines of an isosceles triangle. Our conviction of it rests upon the process, which showed, that it was included in another truth, already proved in the preceding proposition.

Demonstrative reasoning is deemed much more satisfactory than moral, because that in moral reasoning nothing is admitted but matters of fact, as evidence; and of these we cannot have the evidence which is as vivid as the assurance we feel of the nature of our own *conceptions*. Testimony, and even the evidence of sense, upon which moral reasoning is depending, sometimes deceive, but our conceptions never deceive us. When we conceive of a circle, we cannot doubt our consciousness, and all the relations we discover among the various objects of our conception, we cannot have any doubt about, so long as the mind trusts in its own consciousness.

The reason then, why demonstrative reasoning is so satisfactory is, that all the evidence employed is a matter of consciousness, about which the mind can never be deceived. But in reasoning about other things, we can obtain no evidence equal to that of consciousness.

The truths obtained by demonstrative reasoning are, relations and qualities in the objects of our conceptions, but do not relate at all to *real existences.* Yet truths obtained in this way are of great practical use ; for though we may never find real existences that we know have the qualities we can conceive, yet the truths obtained by reasoning about our conceptions, can be applied to real existences. Thus by a process of reasoning in reference to our conceptions, we learn that when the length of one side of a triangle is found, and the size of the angle which it makes with another side is ascertained, we can determine the length of the other two sides of the triangle. This principle is applied in measuring the inaccessible height of mountains and other objects. The distance of the observer from the bottom of the object, is taken as the length of one side of a triangle. By the aid of an instrument he determines what is the size of the angle which this line would make with another drawn from the top of the object to meet the eye of the observer at the end of the line drawn from the bottom of the object. Now by a process of reasoning about the relations of his conception, he has learnt the proportion of the other two sides of the triangle to a side already measured. The observer does not know certainly that he has measured the *space*, or the *angle*, with perfect accuracy, yet it is near enough to answer the purpose he wishes to gain. In his conception his triangle was proportioned according to his own choice, but in matter of fact, the *height of the mountain* which he has gained by this process he does not feel to be perfectly exact ; because he is not certain of the accuracy of his measurement, either of the angle, or of the distance from the bottom of the object,

yet his calculation is accurate enough for all practical purposes.

Moral Reasoning.

Moral reasoning is divided into two sorts, in relation to the *kind of evidence* employed in establishing the minor proposition, viz. Inductive Reasoning, and Analogical Reasoning. Both modes are founded on a belief of the truth, that "things will be in agreement with past experience." In each, the minor proposition is established by the experience of ourselves or others; the only difference is, that in inductive reasoning the proof has no accompanying circumstances of dissimilarity with past experience, and in analogical there is this dissimilarity.

It is by a process of inductive reasoning, that we believe that "iron is magnetic." In this case the truth taken for the major proposition is, that "things will be in agreement with past experience." The minor proposition, which is to be proved is, that the qualities which belong to iron, in past experience, have always been united with the quality of magnetism. This is to be established by testimony, and when it is proved and believed, then the conclusion must be believed, that any thing which has the qualities of iron will possess magnetism also. The evidence which establishes the minor proposition, is greater or less, according to the amount of experience which can be secured in evidence.

Analogical reasoning has its minor proposition supported by experience, in which there is some dissimilarity in the circumstances of the thing to be proved, with that of past experience. Thus we reason from analogy when we infer that the moon is inhabited.

The major proposition is, "things will be in agreement with past experience." The minor proposition which is to be established is, that the qualities which belong to a planet have always been united with inhabitants; and from this the

conclusion is drawn that the moon, which has these qualities, has inhabitants. In regard to this minor proposition, two things make the mode of proof differ from the inductive mode; the first is, that there has been but *one* case of experience; and the second is, that this experience in several particulars is dissimilar to what is past. For we have never known but one planet connected with inhabitants, and the moon in several respects is unlike the earth. Both these particulars diminish the evidence of analogy, and make it much less convincing than inductive, where experience is repeated and uniform. The evidence in analogical reasoning depends upon the number of particulars in which present experience agrees with past, compared with those in which it is dissimilar. Thus if the moon had been like the earth in many more particulars, the evidence that it was inhabited would be felt to be much stronger.

It has been stated that the chief difficulty in every act of reasoning consisted in finding evidence to establish the truth of the minor proposition. As the belief of this proposition is what is necessary to secure assent to the conclusion, our confidence in this conclusion, is exactly proportioned to the amount of evidence which establishes the minor proposition. Belief is imperfect sometimes for want of *repeated* experience. Thus if iron had been found to be magnetic only in *one* case, our belief in the conclusion that "iron is magnetic," would be much weakened. Belief is imperfect also from *contradictory* evidence. Thus if iron in most cases had been found magnetic, but in one or two cases had been discovered as destitute of this quality, our belief would be weakened, so that though we should still expect to find that quality in iron, which had so often been found, our expectation would be much less than if experience had been uniform. Belief then is weakened from two causes, *deficiency of experience*, and *contradictory experience*.

The question, whether our belief is under the control of the

will, or whether it is necessary and inevitable, is one of very great importance, both in regard to our happiness, and our obligations.

If belief is not under the control of the will, it must be from one of these causes, either, 1. That the mind has not the power of directing its attention to evidence; or, 2. The mind is so made that when it perceives the truth, it cannot distinguish it from falsehood. The control which the mind has over its own train of thought, has been definitely pointed out and described, in the articles on Attention and on the Will. It appears that the will is the regulating principle, which governs all mental operations, by selecting the modes of happiness which the intellect shall be employed in securing. Whatever mode of present, or of general happiness is selected, immediately all conceptions which the judgment discerns, as having a fitness for accomplishing this object, become vivid and distinct, and recall their associate conceptions. Thus it is the choice of any mode of enjoyment by the will, which determines the train of thought.

If, therefore, any question is brought up which demands attention to evidence, it is the decision of the will as to whether this shall be one mode in which enjoyment will be secured, that determines whether evidence will be attended to or not. If the mind has some desire to gratify, and the intellect discerns that the conviction of this truth will interfere in some way, with this chosen plan of happiness, the will refuses attention to what is not in consonance with the leading desire of the mind. Where conviction of any truth is foreseen to interfere with some plan of enjoyment already chosen, the only way by which attention can be secured is, by exhibiting some evil which will follow inattention, that will more than counterbalance the good to be gained by it. In this case, the will may choose to attend, and run the hazard of losing the particular mode of enjoyment sought, in order to avoid the threatened evil from inattention to evidence.

This is the method men pursue in all their intercourse with each other. They find that their fellow men are unwilling to believe what is contrary to their own wishes and plans. But when they determine that belief shall be secured, they contrive various modes to make it appear, either for their pleasure or their interest, to attend to evidence, or else exhibit some evil as the consequence of neglecting attention.

The only mode by which mankind are induced to give their thoughts to the concerns of an invisible world is, by awakening their hopes of future good to be secured, or by stimulating their fears of future evils. It thus appears from the laws and operations of the mind, of which every person is conscious, and also from the conduct and recorded experience of all mankind, that the mind has the power of directing its attention to evidence, according as the will chooses or refuses.

The other alternative which would establish the principle that belief is necessary, and not under the control of the will is, that truth when seen by the mind cannot be be distinguished from falsehood. But this, it can be seen, involves a denial of the principles of common sense. It is saying, that the mind may have the evidence of the senses, memory, consciousness, and all the other principles included in the laws of reason, and yet not believe it. For every process of reasoning is in fact exhibiting evidence, either of the senses, memory, consciousness, or experience, that a certain truth is included under a primary truth; and asserting that this evidence can be seen and not believed, is denying the principles of reason and common sense.

But it may be said, that where evidence is deficient, or counterbalanced by contrary evidence, that unbelief is necessary, and not under the control of the will. But this supposition involves the same difficulty. For if *some* evidence can be seen, and yet belief does not follow, it shows that some truth may be seen, and yet be disbelieved. For if it is true

that evidence of the senses, consciousness, memory, &c. can be doubted on a small scale, they are not altered in their *nature* by increase. If we find that iron is magnetic in *one* case, and it produces *no* degree of belief, two cases would add nothing to nothing, and three would bring the same result.

The only position which can be assumed without denying the principles of reason and common sense is, that belief, according to the laws of mind, is exactly according to the amount of evidence to which the mind gives its attention.

In order to belief, then, two things are necessary, viz. *evidence*, and the *choice of the mind* to attend to this evidence. When both of these are attained, the belief of truth, and the rejection of falsehood, are inevitable. The influence which the will and desires have upon belief, accounts for the great variety of opinions among mankind, on almost every subject of duty, and of happiness.

There are two ways in which the desires and wishes regulate belief. In the first place, by preventing attention to the subject which would lead to the belief of truths, that are inconsistent with the leading desires of the mind. This in a great measure will account for the great variety of religious belief. Religion is a subject, which is felt to be inconsistent with the leading desires of most, who are interested in the pursuit of other enjoyments than those resulting from obedience to God, and the active discharge of the duties of piety. It is a subject, therefore, which receives so little examination, that opinions on this subject are adopted with trifling attention.

The second cause of variety of belief is, the effect which desire has, in making vivid those conceptions which most agree with the leading purpose of the mind. When the mind decides to examine the evidence on any subject, if the decision involves questions which have a bearing on some favourite purpose, all those arguments which are most consonant with

the desires, appear vivid and clear, and those which are contrary to the wishes are fainter and less regarded. This is a fact which universal experience demonstrates. Men always fasten on evidence which favours their own wishes, and but faintly conceive the evidence which is opposed. This is a cause which operates most powerfully in regard to religious truths, whenever they interfere with the leading desires. But truth ordinarily, is attended with such evidence, that in spite of this last tendency of the mind, it will be believed if the *attention* can only be gained.

This view of the subject exhibits the importance of having the desires directed to proper objects. For if the mind is earnestly engaged in the pursuit of duty, it will be pleased with every developement of truth; for truth and duty are never found to interfere. *Truth* is another name for "things as they are," and it is always the duty and happiness of man to regulate his conduct by seeing things as they are, rather than by seeing them in false relations, to be deceived.

That man is best prepared to discover truth who is most sincerely desirous to obtain it, and to regulate his feelings, words, and conduct by its dictates. Such a man is he who has consecrated the affections of his heart, and the service of his life to the Great Author of Truth and of Happiness; and whose leading purpose of life is the fulfilment of His will, in whatever course it may be found; and equally so, whether it involve self-denial and painfulness, or be attended with outward prosperity and peace.

There is nothing more obvious from experience and observation, than that men *feel* their ability to control their belief, and realize their own obligations, and those of their fellow men on this subject. They know that man is obligated to act according to his belief of right and wrong, and thus that the fulfilment of every duty depends upon the nature of our belief. And the more important are the interests involved in any question, the more men perceive their obligations to seek

for evidence, and obtain of the knowledge necessary to enable them to judge correctly. The estimation of guilt among mankind in reference to wrong belief, is always proportioned to the interests involved, and the opportunities for obtaining knowledge. In the minute affairs of life, where but little evil is done from false judgments, but little blame is attached to a man for believing wrong. Neither is a man severely judged if the necessary knowledge was inaccessible, or very difficult to be obtained. But where a man has great interests committed to his keeping, and has sufficient opportunity for obtaining evidence of truth, the severest condemnation awaits him, who through inattention or prejudice, hazards vast interests by an incorrect belief. If an agent has the charge of great investments, and through negligence, or indolence, or prejudice, ruins his employer, his sincere belief is no protection from severe condemnation. If the physician has the health and life of a valued member of the community, and the beloved object of many affections, entrusted to his skill, and from negligence and inattention, destroys the life he was appointed to save, his sincere belief is but a small palliation for his guilt. If a judge has the fortune and life of his fellow citizens entrusted to his judicial knowledge and integrity, and through a want of care and attention, is guilty of flagrant injustice and evil, the plea of ignorance and wrong belief, will not protect him from the impeachment, and just indignation which awaits such delinquencies, There is no point where men are more tenacious of the obligations of their fellow men, than on the subject of belief. If they find themselves calumniated, unjustly dealt with, and treated with contempt and scorn, from prejudice, or want of attention, the *honesty of belief*, is no palliation of the guilt of those, who thus render them injustice. Men sensibly feel the obligations of their fellow men to *know the truth*, in all that relates to their interests, honour, and good name ; and often, there is scarcely any thing which it is so difficult to forgive, as the simple crime of wrong

belief. It may be laid down as a long established axiom, in regard to this subject, that men estimate the guilt of wrong belief, in all matters relating to the welfare of mankind, in exact proportion to the value of the interests involved, and to the opportunities enjoyed for obtaining information. The only modes by which men attempt to justify themselves for guilt of this nature, is to show, either that the matter was of small consequence, or that the means of learning its importance, and of obtaining the other necessary information, was not within reach.

CHAPTER XIV.

LANGUAGE. INTERPRETATION OF LANGUAGE.

The mind of man is confined in its operations by the material system it inhabits, and has no modes of communicating with other minds, except through the medium of the eye and the ear. It is by signs addressed to the eye, and by sounds affecting the ear, that ideas are communicated and received. It is by the power of association, which enables us to recall certain ideas together, that have been frequently united, that the use of language is gained. The infant finds certain states of mind produced by material objects, acting on the senses, invariably connected with certain sounds, and this is done so often, that whenever a certain perception of any object of sight is awakened, at the same time the sound recurs which has been so often united with it, in past experience.

If language is correctly defined as "any sound or sign which conveys the ideas of one mind to another," it is probable that children learn language at a much earlier period than is generally imagined. It is impossible to know how soon the in-

fant notices the soft tones of its own voice when happy, or the moaning, or shrill sound, that expresses its own painfulness, and by comparing them with those of its mother, learns through its little process of reasoning, that another spirit like itself exists, and has emotions of pleasure and pain corresponding with its own. Nor can we determine how soon, these pleasant sounds of the mother's voice, begin to be associated in memory with the benignant smile, or the tones of grief, with the sorrowful expression, or the tones of anger, with the frowning brow. It seems very rational to suppose that *sound*, to the infant mind, is what first leads to the belief of the emotions of another mind, by means of a comparison of its own sounds with those originating from another. After this is done, the eye comes in for a share in these duties. The little reasoner, after thousands of experiments, finds the pleasant sound always united with the smiling face, until the object of vision, becomes the sign for recalling the idea, at first obtained by sound. In gaining the common use of language, we know this is the order of succession. We first learn the *sounds* that recall ideas, and then by means of a frequent union of these sounds with some visible sign, the power once possessed simply by the sound, is conveyed to the sign.

The communion of one spirit with that of others, in every day life, is maintained ordinarily through the medium of *sounds;* but when distance intervenes, or when some record is to be preserved of the thoughts and feelings of other beings, then signs addressed to the eye are employed. In civilized nations the signs used, are a certain number of arbitrary marks, which are arranged in a great variety of combinations, and each particular combination is employed to recall some particular idea, or combination of ideas. These arbitrary signs are called letters, and in the English language there are only twenty-six. Yet by the almost infinite variety of combination, of which these are capable, every idea, which one

mind ever wishes to communicate to another, can be expressed.

A *word* is a single letter, or a combination of letters, used as a sign to recall one or more ideas. It is considered by the mind as a unit, or whole thing, of which the letters are considered as parts, and is shown to be a unit by intervals or blank spaces that separate it from the other words of a sentence. The fact that it is considered by the mind as *a unit*, or separate sign, from all other combinations of letters, is the peculiarity which constitutes it a *word*. A *syllable* is a combination of letters, which is not considered as a unit, but is considered as a *part* of a word. The mind resolves words into these syllables, or parts, for the purpose of more readily learning to combine the letters which form a word. Spelling is the act of combining the letters which form words into syllables, and the syllables into words, either by making the sounds which designate the letters, or else the visible signs.

It is by the power of Association, that we learn to employ sounds and signs that recall ideas of *particular* existences. Had the infant no other faculty, if the sound *mother*, had ever been united with the particular form, that was the source of his enjoyment, they would be invariably connected together in his mind.

But the use of *common* names, is gained by the powers of Abstraction and Judgment. The child notices that the same sound is connected with a great variety of objects, which, in many particulars do not resemble each other, and in many respects are alike. He then exercises the powers of Judgment and of Abstraction, by noticing the *relation* of resemblance, in certain respects, and *abstracting* these qualities from all others. He learns by oft repeated observation and experience, that names are given to certain *combinations of qualities*, wherever they may be met, and in process of time he thus learns to apply common names. Thus when using any common name, it is by the power of *Judgment* we notice

the *relation* of resemblance ; by *Abstraction* we attend to such qualities, as separate from the others ; and by *Association* we recall the sound, or sign, usually connected with this combination of qualities.

The power of the mind, called Abstraction, enables us continually to alter the nature of our conceptions in one respect, which is of the utmost consequence in regard to the use of language. This is in reference to the idea of *unity*. This idea first must exist, in regard to our own mind and body, when we learn the existence of other objects, and realize, that other things are distinct and separate existences, and not a part of ourselves. We feel that we are one independent being, having powers of body and mind, under the control of our own will, while we learn by a process of reasoning the existence of other beings, that like us, have powers and faculties under the control of another will, which is not our own. The idea of unity, or oneness, then, must first relate to the qualities of our own mind, which we find we can contemplate, as separate and distinct from all other existences.

This power of considering a collection of qualities, powers, and changes, as belonging to our own existence, is soon extended to other things without ourselves ; but the idea of unity, in regard to other things, is similar to what it is in reference to ourselves. Any thing is considered as a unit which is an existence, that we consider as separate and distinct from all other existences, just as we consider our own mind and its powers and operations, separate and distinct from all others.

But owing to the power of Abstraction, the mind can separate any object of conception into parts, and then can attach the idea of unity to any one of the parts, by considering it as one and distinct from every other existence. Thus it can conceive of a picture as a unit, or one single existence, having qualities and relations, separate from all others. It can then select a tree from this picture, and regard this as a unit,

or distinct existence, separate from all others. It can then select a leaf of this tree, and regard it as a unit. It can then select a single quality of this leaf, such as its colour, and consider this as a separate existence.

A unit then, may be defined, as that which is regarded by the mind as separate, and distinct from all other things.

All existences are divided into two classes, of *matter* and *mind;* and each are known by their qualities. The qualities of mind, in ourselves, are learned by consciousness ; and the qualities of other minds, by an act of reasoning, through which we infer states of mind similar to our own, in other beings. The qualities of matter are learned by the effects which are produced by it, when acting on our senses, so that the name of every quality, except qualities of mind, is the name of that in matter which is the cause of a certain state of mind. Thus *sweetness* is the name for that in matter, which, when applied to the tongue, causes a certain sensation in the mind. *Hardness* is that which causes another state of mind. *Roundness* or *depth* is that which causes an idea of certain relations ; and thus with every quality or circumstance which belongs to matter.

A quality in reference to matter, may be defined as that which, when it operates on the human senses, is the cause of some particular state of mind. Of course, qualities of matter are always a relative term, implying the existence of some mind, which is to be affected by them. The qualities of matter then, must depend upon the number of senses given as the medium of its operations on mind. To a person destitute of one of the senses, matter has fewer qualities, than to one in the full possession of them all ; and we know not but that there may be other beings, to whom an increased number of senses, give opportunities of learning other qualities of matter, of which no human mind has as yet been conscious. A quality, in reference to mind, is simply some particular mode of mental activity, or of emotion, or else some *power* or sus-

ceptibility of such act or emotion. Thus the quality of meekness, is either a certain state of mind, or the susceptibility of such a state of feeling in given circumstances.

A thing, is that which the mind conceives of as a *unit*, or separate existence, having various qualities and circumstances. It has been shown that the power of Abstraction, enables us to regard the same object of conception, either as a quality belonging to some thing, or as a separate existence, having relations and qualities. It will be found that language is exactly conformed to this phenomenon. We find the same idea receiving differently modified names, to show that it is to be considered, either as a unit, or as a quality, or part of another unit. The word *sweet*, is the name of a quality which is considered as belonging to a unit or thing, but the word *sweetness* expresses the same quality, which is to be considered as a unit or separate existence, which can have qualities and relations. Thus we can say, *great* sweetness, and ascribe a quality to that, which in other modes of conception, is itself a quality. In like manner we use the term *wrestle*, showing it to be the name of an action which belongs to a separate existence, while the word *wrestling*, expresses the same idea, and shows that it is to be considered itself as a unit, that can have qualities. Thus we say, a *good* wrestler, ascribing a quality, to that which in other modes of conception is an action of another thing. Thus again, we use the term *tall*, showing it to be a *relation*, and the term *tallness*, showing it to be a *thing*.

An action may be defined as some *change* in the manner of existence, of matter or mind, either in respect to itself alone, or in reference to other objects with which it is connected. Thus when the mind *conceives*, *wills*, or *desires*, it changes its mode of existence. When *water* freezes, or thaws, it changes its mode of existence in relation to itself merely. But when water *flows*, or *falls*, it changes its state, in relation to other surrounding objects.

A *circumstance*, or *relation*, is an idea gained by the mind when considering one thing in connection with another. Thus *fallen* is an idea of the circumstance of one thing in relation to others; and *on*, *in*, *with*, are names of other relations.

All our ideas must be included in the four general classes, of *things*, *qualities*, *actions*, and *circumstances*, or *relations*, as we can have no ideas but what are included under these classes. For the objects both of our perceptions, and conceptions, are *things*, either material, or spiritual; and all that we can notice about things, are either their qualities, their changes, or their circumstances, in reference to other things. All language, then, must be a combination of signs, that recall the ideas of things, of qualities, of changes, and of circumstances.

A thing has been defined as a quality, or a collection of qualities, which the mind regards as a unit, or an existence separate and distinct from all other existences. Things may be divided into three classes, viz. those which have the qualities of matter, or *material things;* those which have the qualities of mind, or *immaterial things;* and those which ordinarily are the qualities, actions, and circumstances of a thing, but which the mind regards as units, or separate existences, having themselves qualities and relations, and being capable of changes. This last class of things are called *abstractions.* Thus *silver* is a material thing, *spirit* is an immaterial thing; and *youth*, *activity*, and *greatness*, are abstractions.

Words are the signs used to recall the ideas of things, qualities, changes, and circumstances. Some words recall the idea of a thing, without any other idea connected with it; such are the words *mind*, *ivory*, &c. Some words recall the ideas of quality simply; such as *red*, *hard*, *sweet*, &c. Some words recall the ideas of change merely; such as *motion*, *action*, &c. Some words recall simply the idea of relation,

or circumstance; such as *on*, *under*, *about*, &c. Sometimes ideas of things, and their actions and relations are recalled by the same sign. Thus *wrestler*, recalls the idea of a thing and its action, and *giant*, of a thing and its *relation*. Some words recall a variety of ideas. Thus the term *begone*, recalls the idea of two things, of the desire of a mind, and of its mode of expression.

In the process of learning language, mankind first acquire names for the several things, qualities, changes, and circumstances that they notice; and afterward learn the process of *combining* these names, so as to convey the mental combination of one mind to another. For a person might have names for all his ideas, and yet if he had never learned the art of properly combining these signs, he never could communicate the varied conceptions of his own mind to another person. Suppose, for illustration, that a child had learned the use of the terms *cup*, *spoon*, *the*, *put*, *into*, *little*, *my*; it would be impossible for him to express his wish, till he had learned the proper arrangement of each term, and then he could convey the conception and wishes of his own mind, viz. "Put the spoon into my little cup."

We see then, how the new combinations of ideas in one mind, can be conveyed to another. The two persons must both have the same ideas attached to the same sign of language, and must each understand the mode of combination to be employed. When this is done, if one person sees a new object, he can send to his friend the signs, which represent all its qualities, circumstances, and changes, arranged in a proper manner. The absent person will then arrange the *conceptions* recalled by these words, so as to correspond with his friend's perceptions.

In examining language we shall find it divided into parts, or separate expressions, which are called *sentences*. These consist of a combination of words by which an object of conception is recalled, and its various qualities, relations, or

changes, pointed out. There is always one word in every such sentence which recalls a certain *object of conception;* all the other words are employed either to give an idea of some of its changes, or qualities, or circumstances, in reference to other things. The name of no other things are ever mentioned, nor their qualities, or relations, or changes, except for the purpose of conveying some additional idea of the chief object of conception.

Thus we have the following sentence: "And often the man who follows his king into the field of battle, who hears the call of the trumpet, and beholds the splendid ensignias of war, knows how little the pomp of outward show, can engage the attention of a mind, which has left its choicest treasures, to follow the empty pageant of fame."

In this sentence, the chief object of conception presented, is a *man*, and there is not a word employed, except to show something respecting his feelings, circumstances, or actions, in reference to certain other objects, and their qualities, relations, and circumstances, which all are introduced for this purpose.

It will be found that the ideas to be attached to each sign of language depend upon the mode of combination, as well as upon their past union with certain signs. For the same word, in different positions, recalls different ideas. Sometimes the same word is used as a name of a *thing*, and sometimes to express the circumstances of another thing. Thus, "he sent the *glass* to the *glass* house." In the first part of the sentence the word is the name of a thing, in the last it is the name of a circumstance, belonging to another thing. The same sign is often used to express very opposite ideas. Thus the term *ball* is used in one combination to express a certain form of matter, and in another, as the name for a convivial meeting for amusement.

The *art of defining* consists in specifying the particular ideas recalled by a sign of language, according as it is commonly used, or in its different uses.

The *art of interpreting*, consists in specifying the particular ideas conveyed by each sign of language, *in a given combination.*

There are two modes of using language, which need to be distinctly pointed out, viz. *literal* and *figurative.* Words are used literally when the conceptions recalled by them, if explained according to common usage, would form a combination which does not contradict the laws of past experience. Words are used figuratively when the conceptions recalled by them, if explained literally, would form a combination contrary either to experience, or to the other assertions of the writer. Thus if we say, "light entered the eye," it is a literal use of language, because in agreement with past experience. But if we say, "light entered the mind," it is figurative, because the mind being immaterial, is not a receptacle for light, and therefore a literal meaning violates the laws of experience. Thus also in the sacred writings, when God is said to have an *arm*, a *hand*, and other parts of a material frame, though it is not contrary to reason, because it is on a subject where men have had no *experience* from which to reason; yet it is contrary to the other declarations of the writers, who maintain that God is a spirit, without body or parts. Therefore such expressions must be figurative.

In order to understand the correct mode of interpreting language, it is necessary again to refer to the principle of Association. Neither our perceptions, nor conceptions, are ever single, disconnected objects, except when the power of Abstraction is employed. Ordinarily, various objects are united together in the mind; and those objects which are most frequently united in our perceptions, as a matter of course, are those which are most frequently united in our conceptions. Such objects are those which have been connected by *time*, by *place*, by the principle of *resemblance*, or *contrast*, and by the relation of *cause* and *effect.* By the

power of Abstraction, the mind can regard the same object, sometimes as a unit, or whole, and sometimes can disconnect it, and consider it as several distinct things. Thus it happens that ideas, which are connected by the principles of Association, are sometimes regarded as a whole, and sometimes are disconnected, and considered as separate existences.

Language will be found to be constructed in exact conformity to this phenomenon of mind. We shall find that objects united together as cause and effect, have the *same name* given, sometimes to the *whole* combination, sometimes to the *cause*, and sometimes to the *effects*. As an example of this use of language, may be mentioned the term *pride*. We sometimes hear those objects which are the *cause* of pride, receiving that name. Thus a child is called the pride of its parents. The same name is applied simply to the *state of mind*, as when a man is said to be under the influence of pride; while the *effects* of pride receive this appellation when we hear a haughty demeanor, and consequential deportment called pride. The term is used in its most extended signification as includ- the thing, its causes, and its effects, when we hear of the "pride of this world," which is soon to pass away; signifying equally the causes of this feeling, the feeling itself, and the effects of it. This use of language, as sometimes including more and sometimes less in the extent of its signification, is common both to literal and to figurative language.

As an example of this same use of language, which is *figurative*, we find *tears* that are the *effects* of grief, called by the name of the *cause*, thus:

"Streaming *grief* his faded cheek bedewed."

On the contrary, we find the cause called by the name of the effects, as in this sentence:

"And *hoary hairs* received the reverence due."

Here age is called by the name of one of its effects.

The indiscriminate application of names and qualities to things which have been connected by *time*, *place*, or *resemblance*, is peculiar to figurative language. The following is an example where one object is called by the name of another with which it has been connected by *place :*

"The *groves* give forth their songs."

Here birds are called by the name of the groves, with which they have been so often united, as it respects place. The following is an example where an object is called by the name of another, with which it is connected by *time :*

"And *night* weighed down his heavy eyes."

Here *sleep* is called by the name of night, with which it has been so often united. The following is an example, where one object is called by the name of another, with which it has been connected, by the principle of *resemblance :*

"You took her up, a little tender bud,
"Just sprouted on a bank."

Here a young female is called by the name of an object which she resembled in certain respects. When one object is thus called by the name of another, which it resembles, the figure of speech is called a *Metaphor.*

When dominion is called a *sceptre*, the office of a bishop, the *lawn*, the profession of christianity, the *cross*, a dwelling is called a *roof*, and various expressions of this kind, one thing is called by the name of another of which it is a *part*, or with which it has been connected as a circumstance, cause, or effect.

Not only do objects which have been united in our perceptions, receive each other's *names*, but the *qualities* of one are often ascribed to the other. The following are examples in which the qualities of the cause, are ascribed to the effect, and the qualities of the effect are ascribed to the cause :

"An impious mortal, gave a *daring* wound."

Here the quality of the *cause* is ascribed to the *effect.*

"The *merry* pipe is heard."

Here the quality of the *effect* is ascribed to the *cause*. The following is an example where the quality of one thing is ascribed to another connected with it by *time :*

"Now *musing* midnight hallows all the scene."

The following is an example of the quality of one thing ascribed to another, connected with it by *place :*

——"when sapless age
"Shall bring thy father to his *drooping* chair."

We have examples of the qualities of one thing ascribed to another which it *resembles*, in such expressions as these— "imperious ocean," "tottering state," "raging tempest." The following is an example of a thing called by the name of one of its qualities, or attending circumstances :

"What art thou, that usurpest this time of night,
"Together with the fair and warlike form,
"In which the *majesty* of buried *Denmark*,
"Did sometimes walk?"

Here a king is called by the name of a quality, and of his kingdom.

It is owing to the principle of Association, that another mode of figurative language is employed, called *personification*. This consists in speaking of a quality which belongs to living beings, as if it were the being in which such a quality was found. This is owing to the fact that the conceptions of qualities of mind, or qualities of beings, are always united with some being, and therefore such ideas are connected ones. Thus it is said in the sacred writings :

"Mercy and truth are met together."
"Righteousness and peace have embraced each other."
"Wisdom crieth aloud, she uttereth her voice," &c.

Another mode of personification is owing to the fact, that the actions and relations of inanimate existences very often

resemble those of living beings, so that such ideas are associated by the principle of resemblance. In such cases, the actions, properties, and relations of living beings, are ascribed to inanimate objects. Thus when the sea roars, and lifts its waves toward the skies, the actions are similar to those of a man when he raises his arms in supplication. An example of this kind of figurative language is found in this sublime personification of Scripture: "The mountains saw thee, and trembled; the overflowing of the waters passed by; the deep uttereth his voice, and lifted up his hands on high; the sun and moon stood still in their habitations." Other examples of this kind are found when we hear it said that "the fields smile," "the woods clap their hands," "the skies frown," &c.

It is also the case that *actions*, and *relations*, that resemble each other, are called by the same name without regard to the objects in which they exist. Thus the skies are said *to weep*. Here there is in fact the same action, as is weeping in mankind, and it receives the same name, though it is connected with a different subject. Thus also the sword is said to be "*drunk* with the blood of the slain." Here the same relation exists between the blood and the sword, as between a man and an immoderate quantity of liquor, and the relation receives the same name, in each case.

An allegory is a succession of incidents and circumstances told of one thing, which continually recall another thing which it resembles in the particulars mentioned. Thus the aged Indian chief describes himself by an allegory: "I am an aged hemlock. The winds of an hundred years have swept over its branches. It is dead at top. Those that grew around have all mouldered away."

A parable is of the same character as an allegory.

A type is an object of conception, in which many of its qualities and relations resemble another object that succeeds it in regard to time. It is a term peculiar to the sacred

writings, in which many objects were presented to the ancient Jewish nation, as representatives in certain qualities and relations, of the glorious Being who, as to his human nature, was to originate in their nation. Thus the royal Psalmist is often exhibited as a type of the Saviour of mankind, because in many of his actions and relations he bore a great resemblance to Him whom he typified.

Hyperbole is a collection of actions, qualities, or circumstances ascribed to an object, which are contrary to the laws of experience ; and this language is employed to express excited feeling. Thus by hyperbole, a person is said to be "*drowned* in tears."

Irony is language used in such a manner as to contradict the known opinions of the speaker, and is intended to represent the absurdity, or irrationality of some thing conceived by him.

One cause of figurative language is found in the similarity of effects produced on the body, by operations of mind, and operations of matter. Whatever causes affect the mind in a similar manner, are called by the same name. Thus when a man endeavours to penetrate a hard substance, the muscles of his head, neck, &c. are affected in a particular manner. The same muscles are affected in a similar way, when a person makes powerful and reiterated efforts, to comprehend a difficult subject. Both these actions, therefore, are called by the same name, and a man is said to *penetrate* the wood with an instrument, or to *penetrate* into the subject of his investigations. Thus joy is said to *expand* the breast, because it does in fact produce a sensation which resembles this action. There is a great variety of figurative language founded on this principle. Indeed there is little said respecting the mind, and its qualities, and operations, where we do not apply terms that describe the qualities, actions, and relations of matter.

The preceding remarks and illustrations, exhibit the prin-

ciples upon which literal and figurative language are constructed. The question now arises, how are we to determine when expressions are to be interpreted literally, and when they are figurative. One single rule will be found sufficient in all cases.

All language is *literal*, when the ideas represented by the ordinary signification of each word, would form a combination, which is consistent with the laws of experience, and with the other sentiments of the writer.

All language is *figurative*, when the ideas represented by the common signification of the words, would form a combination inconsistent with the laws of experience, or would contradict the known opinions of the writer.

In the preceding examples of figurative language, it can readily be seen, that a literal interpretation would, in all cases, form combinations of ideas, which are opposed to the laws of experience. For example, "*grief*" cannot be conceived of as "bedewing a face," because it is an emotion of mind; nor do "hoary hairs" literally, ever receive honour; nor do "groves sing," nor "night weigh down the eyes."

In like manner, where the qualities of one thing are ascribed to another, with which it has been connected, there is no difficulty in determining that the language is figurative. For a "wound" cannot have the quality of "daring," which belongs only to mind, nor can a "pipe" be literally considered as "merry," or "midnight" as "musing." Nor would it be consistent with experience, to think of a "chair" as "drooping." Nor, in the case of personification, is there any more cause of difficulty. Mercy and truth, righteousness, peace, and wisdom, are qualities of mind, and cannot be conceived of as "meeting," "embracing," and "crying aloud," in any other than a figurative sense. And when the ocean is said to "lift up his hands," and the sun and moon to "stand still in their habitations," the laws of experience forbid any, but a figurative interpretation.

In the case of an *allegory*, the same rule applies with equal clearness and certainty. In the example given, it would be a violation of the laws of experience, to conceive of a man as a tree, with branches, and a withered top.

Hyperbole, is readily distinguished by the same rule. *Irony* is known by its being contradictory to the known opinions of the writer. Thus there is never any difficulty in determining when language is literal, and when it is figurative, in cases where men have the laws of experience by which to determine.

In the sacred writings there are subjects introduced, upon which mankind have had no experience, such as the nature of the Deity, the character and circumstances of the invisible world, and of its inhabitants. On these subjects all language is literal, when the literal construction is not in contradiction to the known, or implied opinion of the sacred writers. For, on these subjects, as the laws of experience cannot regulate, in deciding between figurative and literal language, it is impossible to show any reason why it should not be literal, except by comparing it with the other sentiments of the sacred writers. If these show no reasons for supposing it figurative, it must of necessity be considered as literal. For if neither reason, nor the writer's opinions, oppose a literal meaning, there is *no* cause why the ordinary and common signification of words should not be retained.

The next enquiry is, how are we to ascertain the ideas, which are to be attached to words that are used figuratively. If the common ideas which are recalled by words, are not the proper ones, what is the data for knowing *which* are the ideas to be recalled? The laws of Association, upon which language is founded, furnish an adequate foundation for determining this question. If language is such, that a literal construction violates the laws of reason, the words used figuratively must express something, which has been connected with the object recalled by the literal signification, either as *cause* or

effect, or as something which it *resembles*, or as something it has been connected with as a *part*, or by circumstances of *time* or *place*. Of course, a process of reasoning will soon decide which of these must be selected. Take, for example, the expression,

"Streaming grief his faded cheek bedewed."

Here, as "grief" cannot bedew the cheek, it must be the name of something which has been connected with grief, either by the principle of resemblance, contiguity in time or place, or by the relation of cause and effect. It is easy to determine that it cannot be either of these, except the last. Tears are the effect of sorrow, and are therefore called by this name. The nature of the idea, conveyed by the figurative term, will show whether the cause or effect, or some object related to it, as it respects time, place, or resemblance, is intended, and no difficulty can ever occur in deciding.

In regard to the *literal* use of language, it has been shown, that the same term is sometimes used for the name of the thing ordinarily expressed by it, sometimes for its cause, sometimes for its effect, and sometimes as including all these ideas. The rule for determining in which of these senses the term is used, is the same as in regard to figurative language, viz. That signification must be attached to the term, which is in agreement with the laws of reason, and with the other sentiments of the writer. Thus in relation to the example given of the use of the term pride. Suppose a child is called the "pride of its parents." We know it cannot mean the *emotion of mind*, that it cannot mean the *effects* of this state of mind, and its only other meaning is found consistent with the laws of experience, viz. it is the *cause*, or occasion of pride to its parents. The same mode of reasoning can be applied to the other uses of the term. If a man is said to feel pride, there is but one meaning which can be

attached to the term. If it is said, that the "pride of the world passeth away," it signifies that the causes of pride pass away, and with the causes must pass the emotions, and the effects. Two simple rules then are sufficient for the interpretation of language.

1. All language is literal, where, if the ordinary signification of the words is retained, neither the laws of reason, nor the other sentiments of the writer, are contradicted. All other language is figurative.

2. Both literal and figurative language is to be so interpreted, that when the ideas which are recalled by the words are united according to the common mode of language, a combination will be formed which does not contradict the laws of reason, nor the known opinions of the writer. These two rules will be found invariable, and applicable to all language which is capable of interpretation.

There is a volume in the world which claims to be a Revelation from the Creator, and which professes to teach us the character of God, the obligations of man, and the way of happiness, both for this life, and throughout eternity. This revelation is in the common language of men, and it can be a matter of no small interest to learn to apply the rules of interpretation to this volume. The following examples are added for the purpose of aiding in this object. Literal language, it has been shown, is often used with varied degrees of extent as to the particulars included in the terms employed. Sometimes a word is employed as the name of a thing, sometimes the name is given to the cause, sometimes to the effects, and sometimes the term signifies the whole of these ideas, including the thing, its causes, and its effects. As an example of this in Scripture, may be mentioned the use of the term *love*. This is a complex term, signifying an emotion of mind in view of agreeable qualities, and a desire of happiness to the object of affection, when as a sentient being, it is capable of it. We find the term used some-

times to signify simply the emotion, sometimes only the desire, and sometimes both. We also find the *cause* and the *effects* of this emotion called by the same the name. The following are illustrations.

1. Simply the *emotion* of pleasure in view of agreeable objects. "I have loved the habitation of thy house." Psalm 26 : 8. Here the emotion of pleasure alone is intended, because the desire of happiness to the object loved would be contrary to reason.

2. Simply the desire of happiness to the object loved. Lev. 19 : 18. "Thou shalt love thy neighbour as thyself." This must signify simply the desire of happiness, because the love we feel toward ourselves, is not an emotion of pleasure at the discovery of agreeable qualities, but the simple desire for our own happiness, which is always the same, whatever may be our qualities. This commandment then, demands that we love and seek the happiness of our neighbour, as much as our own.

3. Both the emotion and the desire. "And Israel loved Joseph more than all his children." This affection of the father was both delight in the lovely qualities of his son, and a desire for his happiness.

4. The *cause* of love. 1 John 4 : 3. "God is love." That is, God is the *cause* of love, either of his own toward us, or of ours toward him.

5. The *effects* of love, in reference to the leading *desire*, or *governing purpose* of mind. 1 John 2 : 15. "Love not the world, nor the things of the world. If any man love the world, the love of the Father is not in him." This cannot forbid us to find any pleasure from the blessings in this world, for this contradicts other parts of the same writer. For the same reason, it cannot mean, that we are not to desire the happiness of those who live in the world. It cannot mean the *cause* of love, and therefore it must relate to some of the *effects*. We therefore are taught not to choose the world as

the *chief source of happiness*, for whoever does this cannot find his *chief* happiness in God.

6. The *effects* of love, both on the feelings, and conduct. 1 John 5 : 3. "This is the love of God, that we keep his commandments." The very form of expression determines the meaning in this case.

The term *faith* or *belief* may be given as another example. It is used as the name of a *state of mind*, as the name of its *cause*, and as the name of its *effects*, on the affections and main purpose of life.

1. A simple state of mind. James 2 : 19. "Thou believest there is one God. Thou doest well; the devils also believe and tremble." "*Faith* without works is dead, being alone." James 2 : 17.

2. The *cause* of faith. Rom. 3 : 3. "Shall their unbelief make the faith of God of none effect?" (i. e. the *promise* of God which is the *cause* of faith or confidence.) Gal. 1 : 23. "He preached the faith he once destroyed." (i. e. the *truths* which *cause* faith.)

3. A full belief and its *effects* on the affections and governing purpose of life. Rom. 3 : 28. "A man is justified by faith, without the deeds of the law." (i. e. feelings and intentions, and not outward actions.) 1 John 5 : 4. "And this is the victory which overcometh the world, even our faith." Gal. 3 : 26. "Ye are the children of God by faith in Jesus Christ." This last use of the term signifies a firm belief in all that was taught by Jesus Christ, and affection and obedience to him, which are the *effects* of this faith.

The term *repentance*, also is used in similar modes, as a painful state of mind, *as a painful state of mind, caused* by a wrong action of our own, as the *effects* of repentance in a change of *purpose*, and as a change in a course of conduct, *such as is caused* by repentance.

1. A painful state of mind, like sorrow or pity, without including the idea of any particular cause. Judges 2 : 18. "The

Lord repented because of their groanings." Judges 22 : 6. "The children of Israel repented for Benjamin their brother."

2. A painful state of mind caused by some wrong action of our own. Matt. 27 : 3. "And Judas repented himself, and brought the silver," &c.

3. A change of purpose. Matt. 21 : 29. "And he said, I will not, but afterward he repented and went." Num. 23 : 19. "God is not a man that he should lie, neither the son of man that he should repent : hath he said, and shall he not do it, or hath he spoken, and shall he not make it good."

4. A change in a *course of conduct*. Jonah 3 : 10. "And God repented of the evil he had thought to do unto the Ninevites." In this last case, other parts of Scripture restrict the meaning of this term. For God cannot do wrong, and is unchangeable in his purposes, having seen the end from the beginning. It therefore can only signify a change in a course of conduct, or the *effects* which are usually produced by repentance.

The use of the term "*name*," will serve as another illustration. A name in its original sense signifies a sound or sign, used to recall conceptions. Sometimes a name recalls an idea of a thing, with *all* its qualities, actions, and attendant circumstances, and sometimes it recalls only a *part* of them. In Scripture, we shall find the term *name*, used to signify sometimes the sign alone, sometimes all the conceptions recalled by the sign, and sometimes a part only, of these conceptions. The following are examples.

1. The sound or sign in distinction from the things signified. 1 Sam. 17 : 23. "The Philistine of Gath, Goliah by *name*."

2. All the qualities, actions, and circumstances, which constitute a being or existence. Psalm 29 : 2. "Give unto the Lord the glory due unto his *name* ;" that is, the glory due to the eternal Being, who is expressed by the name.

3. A *part* of the qualities expressed by a name. Prov.

22 : 1. "A good *name* is rather to be chosen than great riches;" that is, honour and esteem gained by virtuous conduct, and recalled to mind by a name.

The word "*flesh*" may serve as another example. There are many habits of mind, both intellectual and moral, which are caused by our animal or sensitive nature. It is owing to the gratifications which are to be derived from the senses, that men contract many vices, and consequent habits of mind. These habits, which are owing to our animal constitution, are called flesh, becauce they are some of the *effects* of it. The body itself is called flesh, and many circumstances which are owing to a bodily nature, are called by the name. The following are cases to illustrate the uses of the term flesh.

1. The material body, that confines a spiritual existence. Phil. 1 : 24. "To abide in the flesh is more needful for you." 1 Cor. 15 : 50. "Flesh and blood cannot inherit the kingdom of God."

2. All *beings* that have a material body. Gen. 6 : 13. "The end of all flesh is before me." John 1 : 14. "The Word was made flesh," (i. e. a being encompassed with a material body.)

3. Any wrong desires and consequent bad habits, originating from the bodily constitution of man. Gal. 5 : 17. "The flesh lusteth against the spirit, and the spirit against the flesh."

4. A great variety of circumstances occasioned by the bodily nature of man. Gen. 37 : 27. "He is our flesh." (i. e. our *brother*.) John 6 : 55. "My flesh is meat indeed," (i. e. the *effects* of the incarnation of Christ are means of life to the soul.)

The application of the rules of interpretation to the variety of *figurative* language employed in the Bible, would occupy more attention than can be allowed in this article. Owing to the peculiarities of the age in which the sacred writers lived, the customs of the nation, the peculiar idioms of lan-

guage, and a variety of other circumstances, more *knowledge* is required to interpret the Bible, than is necessary to obtain the meaning of the language of common life. But it will be found that all this knowledge is accessible to those who will seek it, and that when it is gained, the same rules by which we interpret common books, will enable us to gain the true meaning of Scripture.

CHAPTER XV.

LANGUAGE. CLASSIFICATION OF LANGUAGE.

The effect which *combination*, or the mode of arranging words, has on the signification of language, makes it necessary to form rules for the correct position of words. This could not be accomplished, without some mode of classifying language, with reference to this object. For unless there were some general classes, no rules could be made, except for each particular word, and such could be of no use.

The only mode by which classification can ever be effected is, by selecting some particular circumstance, in which words resemble each other, and making this the peculiarity to be recalled, by the name which is applied to the class. It must, therefore, be some peculiarity, either in the *sound* employed, or in the *form* of the *sign* addressed to the eye, or else in the *nature of the conception* recalled by the word, that is selected as the foundation for classification. Words are classified by their *form*, in dictionaries, where all words that have a particular shape at their commencement, are arranged in classes with reference to this particular. Words are classified by *sound*, in rhyming dictionaries, where words of a particular sound at their close, are thus arranged in classes. The clas-

sification which is to enable us to combine language properly, must of course depend upon the *nature of the conceptions* recalled by words.

Before pointing out this classification, the nature of *affirming*, or *asserting* words, needs to be understood. It has been shown, that every word recalls an idea of some *thing*, or *circumstance*, or *quality*, or *change*, or else of some *combination* of such ideas, as in such words as *wrestler*, *begone*, &c. It has also been shown, that a person might repeat a great variety of words, which would each recall some object of conception, and yet not communicate the ideas of one mind to another. It is necessary not only to have signs that recall ideas of qualities, actions, and relations, but some mode of indicating to which objects of conception, these qualities and circumstances belong. For, if we find a collection of such terms as *long*, *hill*, *under*, *overturn*, *falling*, *rolls*, &c., each word would recall an idea, but no *combination* of things and qualities would be formed in the mind, nor could we know to which thing each quality, relation, or change belonged. There is a class of words which are used for the express purpose of enabling us to determine the thing to which each quality, and circumstance belongs. These words are called *asserting*, or *affirming* words. They are the words, which are indispensable in every sentence, to conveying the combination of ideas, which one mind has formed, to the mind of another. The word which represents the *chief object of conception* in a sentence, and the *affirming words*, are indispensable to the communication of any *new* idea. If either are omitted, the other words of the sentence, are mere signs that can recall former conceptions, but no new *combination* is formed.

There are two classes of affirming words. One class affirms *action* or *change* in mode of existence. The other class affirms existence, and aids in connecting the ideas of relation and quality expressed by other words, with the ob-

ject to which they belong. "The man *runs*," is an example, where the affirming word expresses action; and "the bird *is* red," is an example, where the affirming word expresses existence, and aids in connecting the quality with the object to which it belongs.

It is the *position* of words in the English language, together with the affirming words, that determine the connection of qualities and relations, with their appropriate objects. Other languages have a mode of determining the connection between the ideas, by means of the *terminations* of words. Thus a quality is known to belong to a certain object, the name of which, has a corresponding termination, with that of the word expressing the quality.

Grammar is the science, which teaches the correct mode of employing the signs of language, so as to convey the conceptions of the speaker or writer, to another mind.

Rhetoric is the science, which teaches the mode of communicating ideas, in the most clear, accurate, and agreeable manner.

The classification of language is indispensable to both these sciences. Grammarians have classified language, usually, in from seven to nine general classes, with reference to the leading or most important idea conveyed by each word. These then have been subdivided into more particular classes, with reference to *other* ideas which the same terms recall. Thus, *names of things* are arranged in one general class, with reference to the leading idea expressed by such words; then subdivided into *two* classes, with reference to another fact, viz. whether they are *common* or *proper* names; then they are subdivided into *two* classes, with reference to the idea of a *number* expressed; then into *five* classes, with reference to the *relations* they express; then into *three* classes, with reference to the *gender* they express; then into *three* classes, to indicate whether the thing designated *speaks*, or is *spoke to*, or *spoken of*, which is a classification in reference to *person*.

The following is the most general classification of which language is susceptible.

1. Words that are *names* of things.
2. Words that express the *quality* of things.
3. Words that express *circumstances* of things.
4. Words that *affirm* action or existence.
5. Words that are *contractions* of language, so that if all the ideas included in the word are expressed, there would be several words belonging to different classes.
6. *Compound words*, or several words which have the character of *syllables*, each gaining its signification by combination with another word.

These general classes have, by grammarians, been thus subdivided:

Names of things have been divided into two classes, called *nouns* and *pronouns*.

Nouns are names of things, which recall the ideas of their peculiar qualities and relations.

Pronouns are *substitutes* for names of things, and the ideas they recall, depend on the nouns which they represent.

Words that express the *circumstances* of nouns, having received no particular designation, may be called *circumstantials*. They are subdivided into three classes.

1. *Participles*, which express the circumstance of being, or action, without affirmation.
2. *Prepositions*, which express the circumstance of *relation*.
3. *Articles* which express the circumstances of *unity* and *definiteness*.
4. *Adjective Pronouns*, which express various circumstances of a noun, and are often used like pronouns, to stand instead of the noun to which they refer.

Contractions are subdivided into three classes.

1. Those used to connect sentences, called *conjunctions*. These show that one *combination* of conceptions has some relation to another.

2. *Interjections*, or words used to express emotions.

3. *Adverbs*, or contractions, used for a great variety of purposes.

There is a class of adverbs which have a peculiarity that deserves a separate class, viz. those that express the circumstance of a noun, *while in action*. Such are the adverbs ending in *ly*. Thus the horse runs *swiftly*. He speaks *wisely*.

Compound words may be divided into three classes.

1. *Compound verbs*. These include all expressions which are necessary to the affirmation intended, and include no other words but what are necessary for this purpose. Thus, I *shall go*, I *am to go*, I *shall have been*, are compound verbs, because the action or the existence to be affirmed, demands all the words united. But I *am loved*, is not a compound verb, because the object to be affirmed is *existence*, and this is expressed by the word *am*, while the word *loved* is a participle, showing a *circumstance* of existence.

2. *Compound participles*. These include all words which are necessary to express the circumstances of action, or existence, which are to be considered as belonging to the noun it qualifies. Thus the expression, "the king *having entered*, took his seat." Here the words, *having entered*, are necessary to complete the circumstance of action intended. "The king *being about to enter*," is another example, where four words constitute the participle. "I am *to be*," is an example where the *infinitive* is used as a participle, expressing the circumstance of the future existence of the noun.

3. *Compound nouns*. These are words used as names of actions and existences, which are *abstractions*. By grammarians they are called the *Infinitive mood*. Thus, "*to obey* is better than *to promise*." These words, *to obey*, and *to promise*, signify the same as *obedience* and *promising*, and the only difference is, that in the two first cases, the nouns are compound, and in the latter, they are simple. "*To have performed* our duty," &c. is an example, where the compound noun consists of three words.

What is called the *infinitive*, is always either a compound participle, or compound noun, or a part of a compound verb. In the sentence, "*I am to go*," it is part of a compound verb; in the expression, "I am *to be*," it is a compound participle; and in the expression, "*To walk* is pleasant," it is a compound noun.

The following then, is the general classification of Language.

1. Names of things, divided into *nouns* and *pronouns*.
2. Names of qualities, or *adjectives*.
3. Names of circumstances, divided into *participles*, *prepositions*, *articles*, and *adjective* pronouns.
4. Affirming words, called *verbs*.
5. Contractions, divided into *adverbs*, *conjunctions*, and *interjections*.
6. Compound words, divided into *compound nouns*, *compound verbs*, and *compound participles*.

Subdivision of the general Classification of Words.

Beside this general classification of words, there have been other more minute subdivisions, founded on the nature of other ideas expressed by words, in addition to those which are the foundation of the more general classification. The following exhibit most of these subdivisions.

Subdivision of Verbs.

Verbs are arranged in the following classes:

Active verbs, or those which affirm some change.

Neuter verbs, or those which affirm existence.

Transitive verbs, or those, that with affirmation of action, or existence, imply a relation between two nouns.

Intransitive verbs, are those that imply no relation. Some neuter verbs are transitive, as "He *needs* money." Here needs implies a relation between *he* and *money*.

As verbs always imply time, they are divided into classes, with reference to this circumstance, and the time expressed is called their *tense*. The *simple* verb never expresses any but the present and past time. Those verbs that express past time, by adding *d*, or *ed*, are called *regular*, all others are called *irregular*. The *compound verb* expresses a variety of circumstances, in regard to time.

Verbs also are classed, with reference to the *number* and *person* of the noun, respecting which they affirm, and are said to be of the same number and person as this noun. The termination *th*, or *s*, shows that the nominative of a verb, is third person singular, and the termination *st*, shows that it is second person singular. Thus, he love*s*—thou love*st*.

Compound verbs are classed with reference to some other particulars, called *mode*, or *manner* of action. Thus, if the form of the verb shows that the thing expressed by the nominative, has *liberty*, *power*, *will*, or *obligation* to act, or exist, such a verb is called in the *Potential mood*. If it expresses the action or existence, as conditional, or supposative, it is called in the *Subjunctive mood*. If it asks a question, it is called the *Interrogative verb*. If it is used to command, exhort, or entreat, it is said to be in the *Imperative mood*. The Imperative mood, and the Interrogative verb, are placed among compound verbs, because both imply affirmation, and the words cannot be separately classed.

Subdivision of Nouns.

Nouns are subdivided into *two* classes, *Proper* and *Common*.

A *proper noun*, expresses the qualities which distinguish one individual thing from every other existence.

Common nouns, are names of things, which are alike in certain respects, or which have *common properties*.

Nouns and Pronouns are subdivided into *three* classes, in reference to *Gender*.

A noun or pronoun is *masculine*, when it is the name of a male ; *feminine*, when it is the name of a female ; and *neuter*, when it is the name of a thing without sex. Both nouns and pronouns have some termination, or particular form, to indicate gender, though it is generally determined by the signification of the word.

Nouns and Pronouns are subdivided into *three* classes, with reference to *person*.

The word representing a person as speaking, is first person ; one representing a person as spoken to, is second person ; and one representing a person, or thing, as spoken of, is third person. The *person* of some pronouns are shown by their *form*, and are for this reason called personal pronouns.

Nouns are subdivided into *two* classes, with reference to *number*.

Nouns that represent a unit, or single thing, are singular ; and those that represent more than one thing, are plural. The number both of nouns and pronouns is indicated, generally, by some change in the form of the word.

Nouns and Pronouns are divided into *five* classes, with reference to the *relation*, which the things expressed, have to each other. No noun is ever introduced into any expression, when it is not to be regarded as having some relation to another noun. For in every sentence there is a *chief object* of conception, and all other words that are introduced have some relation to this chief object, or to each other. These different relations of nouns to each other, are indicated, generally, by the other parts of speech that are used. The following is the classification of nouns, in reference to their relations :

All nouns (including pronouns) of which any affirmation is made, are in the *Nominative case*, and are the object to which other nouns have some relation. Example. "I love."

All nouns which are addressed, are in the *Nominative Independent*, and have some relation implied to the person who speaks. Example. "O Cæsar !"

All nouns which are united with a participle, but have no particular relation pointed out by any other word, are in the *Case Absolute*. "The *night* approaching, they departed."

All nouns that indicate their relation to another noun, by the apostrophe and letter *s*, are in the *Possessive case*. Example. "The *man's* house."

All nouns which have their relation to another noun shown, either by a transitive verb, a transitive participle, a noun, or a preposition, are in the *Objective case*. Such nouns are called the *objects* of the words which indicate their relations.

Example of the object of a transitive verb. "He struck the *ground*." Here the verb *struck* shows the relation between *ground* and *he*.

Example of the object of a preposition. "The book is *on* the table." Here *on* shows a relation between the book and the table.

Sometimes a word has its relation shown, both by a verb and a preposition. Thus, "he struck *into* the ground." Here the word *struck*, shows the relation between *he* and *ground*, and the word *into*, shows the nature of the relation.

Example of the object of a *transitive participle*, both simple and compound. "Opening the *book* he read." Here the word *opening*, shows a relation between *book* and the man that read. "Being about to open the *book*, he said," &c. Here the compound participle, *being about to open*, shows the relation between the man, and the book.

Example of the object of a noun, both simple and compound. "Concealing *truth*, is often as evil as lying." "To conceal *truth*, is often as evil as to lie." Here the nouns *concealing*, and *to conceal*, show the relation between truth and the being who conceals it.

Pronouns are also subdivided into two classes. 1. Personal, or those that express person. 2. Relative, or those used to connect phrases and sentences.

Adjectives are arranged into three classes, with reference to the degree of quality expressed by the word.

An adjective in the *positive degree*, expresses simple quality, without relation to another thing, as *sweet*. An adjective of the *comparative degree*, expresses quality, in reference to another thing, as *sweeter*. An adjective of the *superlative degree*, expresses the highest degree of quality, as *sweetest*.

Participles, are classed in reference to the *time* they express, viz. *Present*, and *Past* Participles.

In speaking of the names of each class of words, it is sometimes necessary to bear in mind, that the same term is applied, both to the *idea* expressed by the word, and to the *sign* which recalls the idea. Thus when we say, that an adjective is a word which expresses the quality of a noun, the word adjective refers to the *sign* used, and the word noun, to the *idea* recalled by the sign. For the adjective does not express a quality of the sound, or sign, but of the thing represented by it.

In attempting to classify words, some difficulty will arise from the peculiar use of language by which *abstractions* are formed, of almost any kind of circumstance or relation.—Thus in the expression, "*At once, they entered.*" Here the first word, is one that expresses relation, and no other idea. Of course, it is a relation between two things, which have the relation to each other expressed by *at*. In this case *once* has the character of a *noun*, because it is the object of *at*. It signifies the same as "*one time*," and the *at* shows a relation between *they* and *time*.

Any word which is the object of a relation, pointed out by a verb, participle, or preposition, is to be considered as a noun, and any thing of which affirmation is made, is also thus considered. For example, the term *to-day*, is sometimes a noun, and sometimes an adverb, according to its use. In this sentence, the word is a noun, because the object of affirmation. "To-day is better than to-morrow." But in this sentence, it is an adverb. "He goes *to-day*."

Of Changes in the Form of Words.

Language is so constructed, that some words have one idea expressed by one part of the word, and another by another part. For example, in the word *lovedst*, the first part expresses the action of mind, the middle part expresses the time of this action, and the termination expresses a circumstance of its nominative case, viz. that it is second person, singular number. The part of the word which expresses the principal idea, is called the *root*. This can be distinguished from the other parts, because all the others derive their signification from connection with it, and would have no meaning if the root were removed. Sometimes words have additions *prefixed* to the root, which alter its meaning. Thus in the word *return*, the part *turn* is the root, expressing the action, and the addition *re*, expresses a circumstance of the action.

Letters prefixed to the root of a word, are called *prefixes;* letters at the end of a word, are called *terminations;* and letters inserted between the root and a termination, are called *interfixes*. There are only two cases of the use of interfixes in the English language, that of a verb, in the past tense, second person singular, as *lovedst*, and that of a plural noun, in the possessive case, as *oxen's*. In the last case, the letters *en*, show the number, and the termination the *relation*.

Other languages differ from the English, chiefly in these particulars. While the English verb expresses by means of interfixes, only one circumstance, viz. *past time*, the Latin verb has *nine* interfixes, that express either time of action, or some circumstance respecting the nominative. The English verb, has only two terminations, which express circumstances of the nominative case, and the Latin has *six*. The English noun has only *one* termination to show its *relation*, the Latin has *six*. The English adjective, and participle, are shown to belong to their noun, by means of their *position*, and the

Latin, by means of their *terminations*. Other languages differ from each other, chiefly in these respects.

Difficulties in the Classification of Language.

There is no science, upon which there have been a greater variety of opinions, nor more abstruse discussions, than that of Grammar. Some causes may be pointed out, which have occasioned many difficulties.

The first has been, a want of such definitions as point out the *peculiarity*, which is the foundation for classification. As an example may be mentioned, the definition of the verb. It has been defined as a word signifying "*to be*, or *to do*, or *to suffer*," or "*being*, *doing*, and *suffering*," or "*being*, *action*, and *passion*." These definitions point to no peculiarity, which distinguishes the verb, from the noun and participle. For the words *love*, *loves*, *loving*, and *to love*, all are alike in expressing action, though classed as four different parts of speech.

Another difficulty has been caused by attempts to form classes, where there was no foundation for a distinction from other classes. The English passive verb is an example, where nothing serves to distinguish it from the neuter verb. The neuter verb affirms being, or a state of being. The words, I *am injured*, express being and a state of being, just as much as any neuter verb. There is no difference between I *am injured*, I *am asleep*, and I *am cold*. In each case, the verb affirms existence, and the following word, a *circumstance* of existence.

Another difficulty has arisen from a *want* of definitions. This may be again illustrated by the case of the verb. This has always been defined as *a word*, and yet *several* words have been joined together, and called a verb. If grammarians had decided what *is* a *word*, and how many words are necessary to constitute a *verb*, all the discussion respecting the number of moods and tenses, that belong to the English verb, would have been saved.

Another cause of difficulty has been occasioned by the want of a recognition of a class called *compound words.* This was indirectly done, when the Imperative mood, and the various moods and tenses, were called verbs. But no separate class was formed, embracing all expressions in which individual words could not be classified.

Another difficulty in English grammar, has been occasioned by attempts to conform the philosophy of the language to that of the Latin and Greek, which, in reference to the interfixes and terminations of verbs, are so dissimilar. Instead of conforming the Latin Grammar, to the peculiarities of the English, which would have lessened the labour of learning the Grammar of both tongues, the English was conformed to the Latin. All the various forms of the Latin verb are formed of interfixes and terminations joined to the root of the verb. These can be resolved into their elements, and the English signification attached to each part. In this way, by learning the meaning of the terminations, and the interfixes, and the mode of combination, all the regular parts of the verb are soon learned, and the irregularities are very few in number. The imperative, infinitives, gerunds, participles, and supines, are more readily learned on the same plan ; and this method facilitates, on the same principle as when we first learn letters, and then the mode of combination, instead of learning the particular form of every word in a language.

After language has been arranged in classes, the grammarian forms rules for the use and position of words, and these are called rules of *Syntax.* Those languages require the most rules, where many terminations and interfixes are used, to express the additional ideas indicated by nouns and verbs. The English language requires but few rules of Syntax. *Position* of words has so much to do in determining the meaning, that rules are chiefly needed for this purpose ; but this, to a great extent, has ordinarily been consigned to the department of Rhetoric.

CHAPTER XVI.

SOURCES OF KNOWLEDGE.

All the knowledge gained by mankind may be resolved into that of *experience*. All the knowledge acquired by the senses, and consciousness, is strictly *our own* experience. The knowledge communicated to us by other beings, is founded on the belief that "things will be in agreement with past experience," and therefore that *human testimony* can be trusted. All knowledge gained by any process of reasoning, is founded on the experience of ourselves or of others; and all the knowledge imparted to us by revelations from the Creator, we gain by means of the recorded experience, and testimony of other men; so that *experience* is at the foundation of all.

Yet still the sources of human knowledge may properly be resolved into these *four:*

1. Knowledge gained by our own personal experience.
2. Knowledge of the experience of others, gained by human testimony.
3. Knowledge obtained by processes of reasoning, founded on the experience of ourselves, or others.
4. Knowledge by revelations from the Creator, gained through the experience and testimony of others.

The amount of knowledge gained by personal experience, is very small, compared with that obtained from other sources. If a man had no other sources of information respecting the world, and the nature of objects, except his senses, little would be known of any material things, except those immediately within reach. For the eye, without the aid of the other senses, is of little use in teaching us the nature of objects. As an illustration of this, to a person who had never seen the ocean, the first distant view of it,

would lead him to suppose it another sky, laid down upon the earth, while the nature, both of sea and sky, would be entirely unknown. A child who should grow up in a forest, without any intelligent being to communicate knowledge, would probably very little surpass the animals in the amount of his acquisitions, while, in point of instinctive sagacity, he would be very much below some of the brutes.

All kinds of knowledge not secured by the evidence of our own senses, or by the process of reasoning, founded upon our own experience, rests solely upon the testimony of mankind, either verbal or written. There is scarcely an action in every day life, or any act of reasoning, or any awakened desire, or any operation of mind, that is not, either directly or indirectly, founded on knowledge which we gain by the testimony of others. So that confidence in human testimony, is at the foundation of all our duties and happiness, and of all our dignity as rational beings.

This confidence rests on the principle of reason, that "things will be in agreement with past experience, where there is no reason to the contrary." It has been the uniform experience of mankind, that where no object of selfish good was to be gained, and no evil to be avoided by falsehood, men always speak the truth. Our confidence in human testimony, therefore, is always proportioned to the evidence we have, that there is no reason to suppose any selfish motive operating to prevent the natural expression of the thoughts and feelings of men. And our confidence in human testimony is always weakened, exactly in proportion as we find evidence of some reason why a man would be tempted to practise falsehood. Where there is *no reason* to be found why a witness should tell a falsehood, no good to be gained either to himself, or to others, in whom he feels an interest, men cannot believe, that human testimony is false. Much more difficult is it to believe testimony false, when telling the truth, brings evil upon the witness ; for here no motive could operate in

leading him to violate the natural principles of the mind, in speaking falsehood, instead of truth, where this act brings suffering, and no benefit.

Both from our own personal experience, from the observation of the actions of others, and from universally recorded testimony, mankind have established this as the axiom of belief in regard to all the duties, enjoyments, and business of life. "Mankind speak the truth, except when habit, or some selfish interest, would make falsehood more easy and desirable."

That *habits* of falsehood are formed, so that from no motive of benefit men will speak falsehoods, seems to be sometimes a fact. But where no such habit can be proved to exist, and no motive of interest can be found to operate, human testimony is considered as infallible. The strongest belief which is ever accorded to human testimony, is in cases, where that testimony is against the personal interest of the witness who gives it, and against the interests of those for whose happiness he feels the most regard. In such a case, it is impossible to disbelieve the testimony of persons without supposing them deranged in intellect. It is impossible not to suppose they are testifying what they *believe* to be the truth.

In cases where human testimony is contradictory, men invariably yield the strongest belief to the testimony of those who are the most *intelligent*, and thus least likely to be deceived; the most *conscientious*, and thus least likely to be in habits of falsehood; the *least interested*, and thus most likely to be freed from prejudice and selfish considerations.

It has been shown, in the article on Belief, that different degrees of belief exist, according to the amount of *experience*, either of ourselves, or others, and also according to the amount of *contradictory* evidence. If experience has been limited, belief is not strong as in cases where it is repeated. If evidence is met by contradictory evidence, belief is exactly proportioned to the amount of positive evidence, compared with that which is contradictory.

This is considered as an established maxim in the laws which regulate society, daily employments, the professions of life, and the administration of justice, viz. "Men are to act as if that were truth, which has the *preponderating* amount of evidence." This is the axiom which regulates men, rather than the one, that "men are to act as if that only were truth, where there is abundance of positive evidence, and none that is contradictory." But few of the affairs of life rest on such evidence as is demanded by this last axiom. It is *preponderating* positive evidence, that regulates the farmer, the sailor, the tradesman, the physician, the statesman, the soldier, the capitalist, and every profession of life. There are no projects in human affairs, undertaken, where there is *certainty* of success. There is only preponderating evidence in favour. When mankind depart from this rule in regard to preponderating evidence, they are deemed injudicious, imprudent, and guilty. No man is ever excused for miscalculation, for failure, and for ruining himself or others, if it can be shown that he had more evidence against his plans, than in favour of them. All the guilt, folly, and misconduct of men, is eventually referred to a violation of this rule. In justification of the condemnation of their fellow men, persons always exhibit proof, that there was more evidence against the rectitude of the man's decisions, who is blamed, than in favour of them.

This then, may be considered as the established maxim among mankind, in all their intercourse with each other: "A man is obligated to take that course where he finds the preponderating evidence for benefit and success." If a man violates this rule in reference to his own interests, he is called weak, injudicious, and imprudent; if he violates it in regard to the interests of others, he is called *wicked.*

All knowledge gained from the experience of others, is either verbal, or written, and may be resolved into two kinds. First, a knowledge of *truths*, or of existences, qualities, rela-

tions, and changes, which have been matters of personal observation and experience. Such knowledge is recorded in all works which relate to facts, concerning real existences, either of mind or matter, and also includes all knowledge obtained by various processes of reasoning. All other knowledge except of *truth*, may be called a knowledge of those *conceptions of mind* which are not attended with the belief of the reality or true existence of such combinations. Such knowledge is gained from poetry, novels, tales, and other works of imagination.

There are three classes of truths.

1. Truths gained by the experience and observation of ourselves, and of mankind.

2. Truths gained by a process of reasoning.

3. Truths gained by Revelation.

Most of the truths relating to *this world*, and its inhabitants, which have been gained by mankind, are recorded in the multitude of books, which are to be found in the world; so that though each individual of the human race, is continually gaining ideas, which to *him* are new, yet in reference to the accumulated records of experince, there are few things whereof it may be said, "see this is new."

But it is interesting and important to enquire, whether the modes of reasoning, by which we obtain knowledge that is useful and important to us in this life, can be of much assistance in securing knowledge of other worlds, of other beings, and of a future state of existence after death. And here it will be found, that though reason is indispensable to the acquisition of knowledge in all matters pertaining to this life, it is of very little aid, in securing any thing valuable in relation to ought, which has not become a matter of actual observation and experience to mankind. Many seem to suppose, that there are many deductions to be secured by processes of reasoning, that serve very much to confirm the truths of revelation, while others imagine that the authority of revelation itself, can be destroyed by the deductions of reason.

But it is believed that any inferences of reason, have very little to do, either with supporting or destroying the authority of revelation, so far as regards the *truths communicated*. It is the office of reason to judge of the evidences of revelation, but farther than this, it is of very little use. To illustrate this position, some of the fair deductions of reason, will be exhibited in reference to the being and character of God; the future state of the soul; the existence of other worlds, and of other beings.

There are only these three principles of reason, which can be employed on such subjects, viz. "Every effect has a cause;" "Contrivance proves an intelligent cause, and the intention of the contriver;" and, "Things will be in agreement with past experience, unless there is reason to the contrary." From the first and second of these principles, we can prove, that there is an intelligent cause of a material system, which exhibits such manifest proofs of design, as well as from its perpetual changes, which the mind must refer, either to some proximate or remote cause. The changes in the material universe, prove the existence of some *mind*, whose volitions are exceedingly more powerful in producing changes of matter, than those of the human mind.

Reason then, leads to the belief of some Mind, who is the cause of the changes in the material system, and who is the contriver of all works which indicate design. It also, leads to the belief that *some* Mind has existed from *eternity;* for we cannot believe that either matter or mind sprung into existence, without a cause, and therefore the *eternal* self-existence of some Mind, is a deduction of reason. Reason then, furnishes proof of the existence of a First Cause, who is an eternal, self-existent, and intelligent Mind. What deductions then, do we gain, in reference to the *mode of existence*, of this Being. The only principle, from which we can reason on this point, is the law of experience, and this furnishes only the imperfect ground of *analogical*

reasoning. All minds, of whom we have any knowledge, are compound beings, consisting of intellect, united to a material body. By analogy, therefore, we should infer that the Eternal Mind was such an existence; a compound being, made up of matter and mind. Yet as the analogy would supply an *organized* body to such a being, a body which implies contrivance and design; we must suppose a period when the First Cause of all changes, was a spiritual existence without a body.

Respecting the *character* of this Being, we have this principle from which to reason, viz. "the nature of a contrivance shows the intention of the contriver." In examining the works of the Creator, we find no contrivance to promote suffering, and every contrivance to promote happiness. From this we infer, that the Creator is a being who prefers happiness to suffering. But if benevolence is defined as "such a love for happiness, as leads to the sacrifice of a lesser personal good, to secure a greater amount of general happiness," we have no evidence from the works of nature, that the Creator has any more benevolence, than we find in the ordinary course of experience among mankind.* If we proceed to reason from analogy, we find evidence in favour of the supposition, that the Creator *is* a mixed character of good and evil, like human beings. For all the minds of whom we have had any knowledge, although where their own ease and pleasure are not to be sacrificed, they prefer to make others around them happy, yet ever exhibit a selfish spirit. They all show, that they think and plan more for their own private enjoyment, than for the general happiness; and thus, to a greater or less extent, are selfish. Reasoning from analogy then, we should infer that the Creator was of the same character. And for aught that reason can show, all the pain, sorrow, and crime of this world, is consequent on such a characteristic; and

* That this does not controvert the reasoning of the Apostle, in the 1st of Romans, will be shown in another article.

exists because it would cost too great a sacrifice of ease or pleasure, in the Creator to rectify it.

The argument which proves the Creator be a *moral governor*, does not controvert the preceding inferences. We find that all mankind are furnished with a moral sense, which leads them to feel their obligation to avoid causing suffering, or destroying happiness. We find the constitution of nature such, also, that it is for the interest of men to promote the happiness of others, and avoid causing suffering. From this we should infer, as in the case of material contrivances, that the Creator preferred happiness to suffering, and chose that his creatures should promote each other's good. But it does not prove him to be a benevolent being, who would make any sacrifices of his own happiness, to secure the general good. It proves it, no more than the wish of parents, that their children should be virtuous, proves themselves to be so.

Respecting the intellectual character of the Creator, by Reason, we should infer that he is a Being of capacities, greatly superior to those of the human race. The argument of analogy leads to this conclusion. In all experience, it is found that there is a continual series of *grades* in intellectual existence, commencing with the lowest order of animals, that seem to have only a sensitive nature, and rising with beautiful order and gradation to *man*, who is the lord of the lower world, and the highest intellectual existence of whom we have any experimental knowledge. We not only find grades, as it respects the extent and operation of the same intellectual faculties, but we find different kinds of faculties bestowed on different kinds of existences. Thus in certain animals, we find no kind of proof of the existence of the faculty of memory; and all animals except man, are destitute of that faculty of conscience, which is the peculiar attribute of a moral being.

Reasoning then, from analogy, we should infer that the Being who created this material frame, and thus has exhibited

an extent of wisdom and power far surpassing those of the human race, possesses both a greater extent of the same faculties, and also additional powers of mind unknown to human experience.

We also find it to be the nature of mind to increase and expand in its intellectual powers; and analogy leads to the supposition, that such are the intellectual susceptibilities of the Creator. If, then, a Mind of such capacities for increase, has existed from *eternity*, we must suppose such intellect absolutely infinite, and utterly past all human conception.

From the nature of his works also, we should gain the conclusion that the Creator was *wise* in adapting means to secure an end. Every contrivance in the works of nature exhibit astonishing proof of this. But if wisdom is correctly defined as "selecting the *best means*, for accomplishing the *best ends*," there is no proof that the Creator is perfect in wisdom, but some contrary evidence. Securing the greatest possible amount of good to all minds, is certainly the best end which wisdom can secure. But it has been shown that unassisted reason leads us to conclude that the Creator has not done this, and therefore that one of the most essential requisities of *perfect* wisdom is wanting.

But there are other deductions of reason, in regard to this subject. According to the laws of experience, great designs are never originated, or perfected, solely by one mind. We find that all undertakings are accomplished, by means of the united, and accumulated wisdom of a variety of minds. No contrivance, or invention of any kind, in *all its parts* and *particulars*, was ever devised and completed by one mind. The most finished productions of human intellect and skill, are, to a greater or less extent, based on the discoveries of many persons. Following the deductions of reason, founded on the law of experience and analogy, we should infer the fabric of creation, to be the result of the united wisdom and experience of several minds; and it is as consistent with the principles

of reason, to believe in the existence of several eternal, self-existent beings, as to believe in the existence of only one. Reason alone then, would lead to the belief of more than one Creator.

We should be led also, to the conclusion, that the beings employed in creating and governing, were of different characters, and were contending for dominion; for such has been the uniform experience of mankind, in relation to all intelligent minds.

The next inferences of reason relate to the immortality of the soul, and the nature of the future state of the human race, after they leave this world. All reasoning on this subject, must be based on the principle, that "things will be in agreement with experience, where there is no reason to the contrary." It has been the uniform experience of mankind, that the human mind passes through various states of existence, extremely different in nature and continuance. The first state, is that in which the mind seems to have no susceptibilities but of sensation, and to be utterly destitute of all properties of a rational intellect. By a slow and gradual process, new and successive powers seem to be called into existence, and active operation, and what seemed among the lowest grades of animal existence, becomes the glory and lord of this lower world. Yet in the full exercise of all the faculties of a rational and moral nature, there is a perpetual recurrence of periods, in which all evidences of the existence of such faculties cease. In a profound sleep, or in a deep swoon, no proof of rational existence remains, either to the being thus affected, or to the observers of this phenomenon. As the extreme of old age approaches, the glories of mind begin to fade away, until man sometimes passes into a state of second childhood, and then of complete infancy. There are times also, when certain changes in the material system, derange all the power of intellect, and sometimes reduce what was once a rational mind, to a state of entire fatuity.

The experience of mankind then, on this subject is this; that mind is an existence which passes through multiplied and very great changes, without being destroyed. The soul continues to exist after changes as great as death, and in many respects similar to it; such, for example, as the event of birth, and of sleep, and we have never known a mind destroyed by such changes. The argument is, that as things will be in agreement with past experience, the soul will continue to go through various changes, without being destroyed, unless there is some reason to the contrary.

There can be no reason found to the contrary. For there is no evidence that the event called death, is any thing more than a separation of the spirit from its material envelope, nor is there any evidence against the supposition, that it may be an event which introduces the mind into a more perfect state of existence. It appears that losing various parts of the body, does not at all affect the operations of mind; that by the perpetual changes that are taking place in the body, every particle of it, after a course of years, is dissevered from its connection with the spirit, and is supplied by other matter. The soul is thus proved to be so connected with a material body, that it may lose the whole of it, by a slow process, without being the least injured; and, therefore, we have the evidence of experience that it may be *separated* from the body, without any detriment to its powers and faculties.

Analogy leads to the supposition, that death is only a change which introduces the intellectual being into a more perfect mode of existence. In past experience, those changes most resembling death, which are not accidental, but according to the ordinary course of nature, are means of renewing and invigorating mental powers. Thus sleep, the emblem of death, is succeeded by renewed powers of activity and consciousness. The changes of other animals, which most resemble death, furnish another analogy. The humble worm, rolls itself up in its temporary tomb, and after a short slumber,

bursts forth to new life, clothed in more brilliant dies, endued with more active capacities, and prepared to secure enjoyments before unknown. Reasoning from past observation and experience, then, we should infer the continued existence of the mind after death.

We have no other mode of ascertaining the *state* of the soul after death, except that of experience, and that fairly would lead to the doctrine of the transmigration of souls. For all our experience has been that minds exist in connection with matter, and we cannot even conceive of the state of a mind, without a body. Experience would lead us to suppose, that the mind at death passes from one body to another.

But this argument from experience, will not only prove the *future* existence of mind, but it equally proves the *pre-existence* of the human soul. For we reason as conclusively from experience, in regard to what *has been*, as in regard to what *will be*. It is thus men would reason, if it should be asserted, that before any records of history commenced, men had only one eye, which was placed in the centre of the forehead.—This statement would instantly be proved false, by showing that it was a violation of the laws of experience.

Past events, are always considered as credible or incredible, according as they agree with the records of experience. We therefore again take the principle, that things will be in agreement with experience. According to this, mind has passed through various modes of existence, sometimes conscious of these changes, and sometimes unconscious. As mind now exists, and has existed through various changes, it would be in agreement with experience, for it to have existed long before its connection with the body, in which it becomes known to us ; and this is a fair deduction from experience, unless there is some reason to the contrary. There can be no reason against this supposition, but on the contrary, some evidence from analogy and experience in its favour. The changes in the animal world, and the various changes of pre-

sent modes of existence, apply to prove past existence, as much as future.

Beside this, there is one phenomenon of mind, which would lead to this supposition. It has been shown, that habits were formed by *repetition*, and that *selfishness* was one habit, which was always strengthened by repetition. Now in examining the earliest developement of character, in children, it is found that a habit of selfishness, is already formed. No case ever occurs, in which, when a child finds out the existence of other minds, and learns to know, that they have the same capacities for enjoyment and suffering with itself, when it is not easy to perceive, that self is loved best, and that the greater happiness of another mind will be often sacrificed to the lesser enjoyment of self. Beside this, it is found, that some minds have such habits, much more powerful and inveterate than others. Some young children, very early exhibit much of a benevolent, self-sacrificing spirit, while others are as remarkable for an unfeeling and cold selfishness. Experience proves that habits of selfishness can be both acquired and removed, and that habits of benevolence can be both gained and lost. When, therefore, the existence of habits are found, as soon as life commences, and habits too, of *different degrees* in power, and all this, before any time has been given to form them, the fair reasoning from experience is, that they were formed in a previous state of existence.

In regard to the happiness or misery of a future state, the deductions from experience, would lead to the conclusion, that habits commenced in this life, would continue to strengthen ; that the future state is a social one ; that a moral government is existing there ; that those who indulge in the crimes to which continued selfishness leads, will, in the process of time, be separated from the more worthy members of the community, and either confined from the perpetration of crimes against the general good, or be exposed as objects of punishment, by this salutary warning, to prevent the perpetration of similar crimes, by others.

Reasoning from experience, we should suppose that things will progress in the same mixed way as at present, the good mingled with bad, both in individual character, and in general community. But as it is the tendency of mind, to increase in the strength and operation of habit, experience would lead to the belief, that those who had gained habits of benevolence, would forever increase in the exercise of this delightful disposition, while those who have formed habits of selfishness, would equally increase in the indulgence of all those malevolent feelings, which result from this source. These classes must eventually become entirely separate and distinct, for universal experience shows, that the selfish and depraved will withdraw themselves from the society of the pure and benevolent, as anxiously as the virtuous avoid the corrupt and depraved. So that by reason, we should infer, that there would *forever*, be two distinct and separate classes of minds, those who were increasing in benevolence and happiness, and those who were increasing in selfishness, and its consequent misery.

In regard to the existence of other minds, analogy would lead to the supposition, that other planets were inhabited by races of beings like our own; for, on this subject, we could only reason from experience, and as one planet has been inhabited by a race like ours, from this data we infer that others are.

These then, are the principal results to be obtained by processes of reasoning in regard to other beings, and in regard both to the past, and future existence of the human race. That an eternal intelligent Mind created the world; that this being is a compound existence of matter and mind; that he prefers happiness to suffering, when it costs no personal sacrifices; that he is imperfect, both in wisdom and benevolence; that there are other beings associated in the creation and government of the world; that there is different characters, and contention among these various beings; that the soul of man existed before its combination with matter in this

present state of being ; that it will continue to exist forever ; that the transmigration of souls will exist ; that selfish minds will increase in selfishness and misery ; that benevolent minds will increase in benevolence and happiness ; that a moral government will exist ; that those who most interfere with general happiness, will either be confined, or be exhibited as an example of retributive justice, to deter others from crime ; and that other beings inhabit the other planets, with habits and character similar to the human race.

But there are some other deductions, in regard to the subject of *Revelation*, which it is not unimportant to consider. By the light of reason alone we infer, that the Creator chooses the happiness of his creatures. The existence of a moral sense, is evidence that it is the will of the Creator, that men should be virtuous, and act for the general good, instead of for mere selfish interest. But we find the world in such a state, without a Revelation, that the inferred will of the Creator, is not fulfilled ; that perpetual selfishness and crime is reigning, and that, instead of forming habits of benevolence, men are forming those of selfishness ; that there are not sufficiently powerful motives existing, to accomplish the intention of the Creator, in this respect. As he must be a Being of great power, and has shown himself wise in accommodating means to accomplish an end, we should justly infer, that some mode would be devised, to bring stronger motives to bear upon the human mind, to lead men to fulfil the obligations of virtue. We should expect this would be done, by a clearer revelation of the will of the Creator, and by a direct exhibition of threatened evils, and of promised benefits, as the only means of securing obedience from beings, who desire happiness, and fear pain.

By another process of reasoning, we should infer the same thing. According to all experience, minds desire to commune with other minds ; and all beings of whom we have any knowledge, are in such habits of communion. From experi-

ence then, we should infer the existence of some kind of intercourse, between the Creator and his creatures.

From experience also, we should infer the *mode* of this communion. There is no way of which we have any knowledge, of the communion of spirits, except through the senses. We should expect the Creator, therefore, to reveal himself, either to all mankind, or else to a select few, through the medium of the eye and the ear. To do this, some proof would be necessary to enforce belief of the presence of the Creator, for man would not believe the simple assertion of any being, without some other proofs. We can conceive of nothing more calculated to enforce belief, than some sudden change in the established laws of nature, at the expressed will of the Being, who claimed to be the Creator. For this would be proof that must enforce conviction, as no human being is adequate to the exercise of such powers, and the Being who established the laws of nature, must be the one at whose behest they are brought to a stand. If the Creator should reveal himself to *all* mankind, and attempt thus to force the conviction of each individual of the race, by causing the laws of nature to stop, it is very evident, that such laws would be destroyed, and the power of giving such proof removed. Of course, the only mode of revelation must be, by selecting individuals who could witness the evidence of divine agency, and receive communications, to be given by them to others.

But the simple assertion of men, would never enforce belief from their fellows; therefore, to secure this, we should infer, that there would be some evidence given, that those employed, were the accredited organs of communication, between the Creator and his creatures. The most powerful proof of this would be, conferring on them the power, by the expression of their will, to alter the laws of nature. This would be full proof, that the Being who controls the operation of the material system, had chosen them to express his will. For it could not be supposed, that he would give this proof of

his approbation of their words and actions, if they were opposing his wishes.

We should infer also, that if the Creator wished to communicate his will to mankind, he would choose those, who would, by their character and circumstances, best succeed in accomplishing it. To suppose that the Creator wished to reveal truths to men, and yet selected agents, who, from ignorance, prejudice, or habits of falsehood, would not succeed in conveying his will, is contrary to the deductions of reason, in regard to the wisdom of the Creator, in adapting means to accomplish an end. For the same reason we should infer, that if the Creator chose to have the knowledge of his will continued, it would be correctly recorded, and preserved. These then, are the deductions of reason on the subject of Revelation; that the Creator has made revelations to man, by means of agents, whom he has accredited as his organs of communication, by giving them the power to work miracles; that they were persons competent to succeed in communicating the will of God; and that they made such records, as will preserve it for the use of mankind.

It not only appears that these are fairly the deductions of reason, but that without the aid of revelation, men always *have* reasoned thus. The character and nature of their deities, have shown, that they reasoned from the principle, that things will be in agreement with past experience. For we invariably find that the character of the gods worshipped by the heathen, is in exact agreement with the experience of their own nature, and the nature of those by whom they were surrounded. The more men degenerated, became cruel, unrefined, and polluted, the viler and more hideous were the deities they worshipped. The most debased among the human race, are found among the tribes of Africa, and these worship snakes, and toads, and vermin, and rough and misshapen blocks and stones. Those nations that are warlike, have deities to correspond; and those that are cruel and ma-

licious form their gods according to their experience. The pictures and images such nations form of their deities, seem to imply that they feel the horrors of the vice and cruelty around them, and conclude that those beings who regulate the fates of men, are characters as hideous as the forms in which they seek to embody them. As men rose higher in refinement, we find a corresponding elevation of their deities. The Greeks and Romans, were the most refined of idolatrous nations, and their gods were described and represented, as possessing just those traits most admired, and those vices most practised by their votaries.

We have no evidence that any nation formed the idea of a spiritual Being, or of a Unity as the object of worship, for these ideas are altogether contrary to experience; and probably never were adopted except from revelation, and tradition.

It has often been asserted, that the heathen formed the ideas of their gods, to accommodate their own tastes. But there is reason to doubt this. The very worst of men prefer to have those who hold their destinies in life, just and good men, nor would they willingly be under the control of the selfish, the malignant, and the cruel. It is not because they *choose* such cruel and debased deities, but because they have no guide but erring reason; and this inevitably places them under the control of beings, selfish and guilty like themselves.

It is also true, that men have followed the guide of reason, and held to both a pre-existent and future state, and to the transmigration of souls. They have also received its decisions in regard to the future destiny of the virtuous and the wicked, and fearful foreboding, have followed them through a guilty life, and harrowed their spirits at the hour of death. For though reason leads to the fear of continued sin and suffering, it points to no mode of remedy and relief, beyond the tomb.

The four greatest reasoners, among the most learned and refined of the heathens, were Socrates, Plato, Aristotle,

and Cicero. It appears that Socrates represented the worship, not of *one* god, but of *the gods*, as the most universal law of nature, and that he was in the habit of consulting oracles, to know the will of *the gods*. Plato held to two principles of things, God and matter; but according to him, God was not concerned in creation, nor in the government of the world. Aristotle held, that there was one first eternal *Mover*, but that the *stars* are *true, eternal deities*. Cicero, in arguing for the existence of God, leads to the belief of a plurality of deities, asserts that the *Dii majorum gentium*, were taken from among men, and approves of the custom of worshipping distinguished men as gods. Socrates held to the transmigration of souls. The *common* sort of good men he supposed to "go into the bodies of animals, of mild and social kind, such as bees, ants," &c. Plato also held to transmigration, and argued for the immortality of the soul, on the ground of its *pre-existence*.

These men, were those who take the highest rank in respect to reasoning powers; and we see that in these, and many other particulars, they followed out the natural deductions of reason, as founded on experience.

In regard to the necessity of a revelation, it is very evident that the wisest among the heathen, both felt the need of one, and from a course of reasoning, expected one. Tully exclaims, "O that I could discover *truth*, with the same ease that I can detect error." Plato concludes that, we cannot, of *ourselves*, know, what petition will be pleasing to God, or what worship to pay him, but that it is necessary that a lawgiver should be sent from Heaven, to instruct us, and such an one he did expect. "O," said he, "how greatly do I desire to see the man, and who he is." Thus it appears, that the deductions of reason, so much the boast of those who despise revelation, would lead to some conclusions which even infidels despise, while those which *accord* with *revelation*, they often pronounce absurd, and contrary to reason.

CHAPTER XVII.

ON REVELATION.

There is a volume in the world, which professes to be the records of certain men, who were the accredited organs of communication between the Creator and mankind. It has been shown, that the most natural way by which God would communicate with men, is by means of sounds, or visible appearances; and that the best mode by which he could convince them of his claims to be the Creator, is by some interruption of the laws of nature. It has been shown also, that it would be impossible for God thus to commune with all mankind, and give proof of his Divinity, without destroying these laws entirely, and therefore, that it would be necessary to select men, for agents, who should be accredited, as the messengers of God, by the power of controlling the laws of nature by their word.

The writers of the New Testament, claim that the Creator was "manifest in the flesh," and dwelt in Judea among mankind, for thirty-three years. That He appointed them as His agents, in communicating His will to mankind, and gave them power to work miracles in proof of their authority.

A belief in the truths of Christianity, and in the authority of the Bible, depends upon establishing these claims, by sufficient evidence.

It has been shown, that all knowledge, except that gained by the senses, is derived from human testimony; that this cause of belief is infallible, when it can be shown, that witnesses have opportunities to know the truth, are competent in intellectual powers, are honest men, and thus free from habits of falsehood, and have no selfish good to be gained to themselves, or others, by telling untruths.

It has been shown also, that evidence is strongest where there is a great variety and abundance, and no contradictory evidence. In establishing the claims of the writers of the Gospels, the Acts, and the Epistles, it can be shown, that they were *intelligent* men, from the style of their writings, and the fact that their testimony was so soon, and so universally believed. It can be proved that they were *honest* men, because no proof was ever brought of their violation of truth, but much proof in favour of their veracity; such, for example, as the perfect simplicity of their narrative, its agreement with that of their fellow writers, in all important particulars, and some discrepancies in little things, enough to show that they had not compared notes. They also are men who advocate truth and righteousness, and threaten eternal death to all who violate such obligations. Their writings likewise, are in agreement with the other records that were made, both by Jews and Heathen, of that age.

It can be shown also, that no selfish good was to be gained to them, or their friends, by originating and propagating the assertions contained in their writings, unless they were true. On the contrary, it can be proved, that unless they were good men, who looked beyond the grave for a reward, they gave up every source of comfort, ease, and pleasure, in propagating such doctrines.

There is evidence also, that they were not credulous enthusiasts, from their writings; while the miracles they record were those in which they *could not* have been deceived.—When a man has been dead four days, and is raised from the tomb; when one who was blind from his birth, is restored to sight; when those who have lost whole limbs, have them renewed, these, and various other miracles which they record, as being performed before thousands, both friends and enemies, are such as it is impossible to be deceived about.

It can also be proved, that the books were written by the men who *professed* to write them, by abundant evidence;

that they were written at the *time* they claim to have written them ; and that they have been *correctly preserved.* In short, there is no proof that can be desired, which cannot be furnished, to establish their character as competent witnesses.

In addition to this evidence, in reference to the competency of the witnesses, there is abundance of evidence from other sources, to prove the *events* they record. There are writings preserved of men who were *Christians*, beginning with the age of the apostles, and continuing in unbroken series down to this day. In these are recorded evidence of the belief of multitudes of men, that such miracles were performed at the time and manner, described by the Apostles.

John wrote his Gospel the last of the Evangelists. After him we have the works of his disciple *Polycarp* remaining, in which are forty allusions to the New Testament, as books which he considered as true, and which were regarded as true, by multitudes.

Hermas, mentioned in the New Testament, as a cotemporary with St. Paul, left a work which gives the same kind of evidence. *Clement*, Bishop of Rome, who was the fellow labourer with Paul, has left writings which are preserved, and bear the same testimony.

Barnabas, another labourer with Paul, has left an epistle, in which he furnishes the same kind of evidence.

Papias, Bishop of Hierapolis, in Asia, was well acquainted with the Apostle John, and his disciple Polycarp, and bears express testimony to the Gospels ; quotes several epistles, the Acts, and Revelation, as of standing authority for truth.

Ignatius, Bishop of Antioch, was born before the Saviour left the earth, and has left several epistles which bear the same testimony.

Justin Martyr, was an eminently learned man, converted from heathenism to Christianity, about thirty years after the death of the Apostle John. He wrote several pieces to the Roman Emperor, and vindicated the truth of facts recorded

by the Apostles, and this, and several other works still remain, which attest, both his belief, and that of great multitudes, in whose behalf he wrote.

Tatian, was a disciple of Justin Martyr, and has left records that furnish the same kind of evidence.

Ireneus, was a disciple of Polycarp, who was the disciple of the Apostle John. He was Bishop of Lyons, in France, where the Christian religion was so soon established. He has left abundant testimony on this subject, which proves his belief in the narrative of the Gospels, and the belief also of many others.

About the same time lived *Athenagoras*, a native of Athens, in Greece, who embraced the Gospel, and in his Apology for Christianity, presented the Roman Emperor, Marcus Antoninus, which is still preserved, he proves his belief of the truth of the New Testament. About the same time lived *Tertullian*, a man distinguished for his learning, who was a presbyter at Carthage, in Africa, and left a great amount of evidence which has been preserved.

The learned *Origen*, less than two hundred years after Christ, lived in Egypt, and wrote largely on the Sacred Scriptures.

These are some among the most distinguished Christian writers, who give evidence of the truth of facts recorded in the New Testament. It will be seen that they all lived, either at the time of the Apostles, or very soon after, and were resident in all parts of the civilized world.

But the best evidence of truth, is from the forced acknowledgment of enemies. Both Jews and Heathens hated the Christians with constant and bitter animosity, and made every effort to prevent the extension of Christianity, and to exterminate it from the earth.

Among these witnesses, may be mentioned *Celsus*, who lived 150 years after the Ascension, a bitter enemy to Christianity, who quotes from the New Testament, acknowledges

the miracles, and bears testimony to the persecutions suffered by Christians, in his writings, which are preserved.

About the same time, lived *Porphyry*, who also was an enemy to Christianity. His writings are not preserved; but the answers to them are, and these prove, that he considered the miracles recorded of Jesus Christ, in the New Testament, as real facts.

About 300 years after Christ, flourished the Emperor *Julian*, the bitterest of enemies to the Christian religion, and one who possessed every possible opportunity for proving those miracles false, upon which its authority rested. But in his works, still preserved, he never in a single instance, either questions the authors of the Gospels or Epistles, or denies the recorded miracles; but, on the contrary, acknowledges them, and tries to depreciate them.

We also have the testimony of *Josephus*, the Jewish Historian, who lived at the time of Christ, and who directly testified to his miracles and character. The *Jewish Talmuds* are books, written by learned Jews near the time of Christ, and are now preserved. They acknowledge his miracles, and ascribe them to magic.

We have the testimony also, of *Pontius Pilate*, as recorded in the public archives of Rome, and recognized by *Eusebius*, the Roman Historian, who was a heathen. Tertullian, in his Apology to the Emperor, directs his attention to these records, as then existing.

Seutonius, another Roman Historian, who flourished less than 100 years after Christ, alludes to events connected with his religion.

Tacitus, who lived about the same time, recorded the death of Christ.

Pliny, who lived at the same time, wrote a letter to the Roman Emperor, which is still preserved. He speaks of the Christians, who were "in the habit of assembling and singing among themselves, alternately, a hymn to Christ as God."

The historian *Œlius Lampridus*, relates that the Emperor Severus, 200 years after Christ, had a private chapel, in which, among other images, was one of Christ. He also records, that the Emperor proposed to erect a temple to him, as one of the gods. But those who consulted the oracles dissuaded him, saying, that if he did, all the other temples would be forsaken.

This short outline of some of the *historical* evidence for the truth of the records in the New Testament, is only one branch of the multiplied sources of proof which establish Christianity. Of course, even in one branch, it is extremely limited, for volumes might be formed of exhibitions of different kinds of historical evidence, and deductions from it. It appears from this, however, that Christianity is proved true, just as the laws of experience are established, viz. by *human testimony*.

The truth of the records and miracles of the Old Testament, is proved, by a great amount of varied evidence; but the most concise mode, is by quotations from Christ and his Apostles, showing that *they* regarded them as of divine authority.

There are various other modes of proof, and among these, that species of proof which rests upon the fulfilment of *prophesy*.

Mankind have learnt, by long experience, that so varied and complicated are the events of life, and all depending on what, to human beings, are such multiplied contingencies, that it is impossible for a person to predict an event at the distance, even of a few years. It is only that Being who controls all events, by his sovereign will, and who can see the end from the beginning, that can do this. Of course, if men record predictions, which no human foresight could have discovered, it is manifest proof, that they have received communications from God.

The improbability, and even impossibility of a given number of predicted circumstances, happening by *chance*, at the

given time, and manner, which are recorded in a prediction, may be computed from the principles employed by mathematicians in the calculation of chances. Suppose that ten men, in different ages, should each record only *five* circumstances that were to meet in a certain man, respecting his country, descent, his character, doctrines, sufferings, and death ; and that failure in any *one* of these circumstances, were to decide them to be false prophets. Suppose there is an *equal* chance for the fulfilment, or failure, of *each one* of these circumstances ; then the probability against their *combined* occurrence, in the person specified, is *eleven hundred and twenty-five millions*, to *one*. That is, *one* chance in favour, and *eleven hundred and twenty-five million* chances against.

If we add to this, a specification of *time*, so that the circumstances must not only all meet in one person, but meet at a given time, it is beyond the power of numbers, to express the chances against the happening of such a combination. This is on the supposition that every thing happens by chance; how much then is the probability decreased, by the evidence which exists, even by the light of nature, that there is a Being existing, who desires the happiness of his creatures, chooses that they should be virtuous, and of course, would not use his power of foresight, in sanctioning fraud and deception.

Take then the prophecies respecting the Messiah. There are the records of prophets, at different intervals, through more than two thousand years, who regularly succeed each other, and foretell the advent and circumstances of a future Being. These writings were translated into the Greek language, under Ptolemy of Egypt, 277 years before the advent of Christ, and this translation is still extant. Of course, this circumstance alone, proves them *predictions*, and not written after the event. In this collection of the prophets, are the most minute particulars given, of a wonderful personage, who was to come into the world.

The aged patriarch Jacob foresaw him as the Prince, or *Shiloh*, in whom his people were to be gathered, and declared that he would come, before Judah ceased to be a kingdom. The exact *time* of his appearance, even to the year, is predicted by *Daniel*. By other prophets was predicted the place where he was to be born, in Bethlehem Ephratah, of the tribe of Judah, of the family of David, and of a virgin. It was predicted that he was to be destitute of outward power and influence; despised and rejected of men; a cause of stumbling and offence to the Jews; that his preaching should be chiefly for the poor and illiterate; that he should restore sight to the blind, health to the diseased, and give light to the world; that kings should fall down before his dominion, and nations pay him homage; that his death should be with the wicked, and his grave with the rich. The parting of his vesture, and a multitude of other particulars were pointed out, and that by at least ten different persons, at different ages of the world. And now we can take these records of the prophets, in the work translated 277 years before their fulfilment, and find not *one single prediction* to fail. *Every one*, has been exactly fulfilled.

Take also the prophecies concerning the Jews. Suppose some two or three men, at the present day, should predict that one of the nations of the earth should be continued a nation, until a certain person appeared, and then that they should be scattered, and peeled, and trod down among all nations, and yet ever remain an entirely separate and distinct people, a proverb and a bye-word among all people. Could any human being believe this, without supposing some divine interference to control all the laws of experience? No nation ever was thus scattered and divided among all lands, and yet without a government, without any of the ordinary preserving establishment of a nation, continued to exist, scattered and peeled, a proverb and a bye-word, among all nations. But this event, so contrary to all the laws of experience, was

predicted of the Jews, 3000 years ago ; and the books recording this prophesy translated into Greek 277 years before this nation was scattered abroad, and how exactly have the predictions been fulfilled !

A great number of other prophecies, are recorded in the same books, and yet in no case has a single instance been found, of any false prediction. Some indeed are found, which cannot be clearly understood ; for it is the wisdom of prophesy, to be so indistinct, that no one could, beforehand, contrive a plan for fulfilling it, and yet so plain, that when fulfilled, none can mistake the coincidence of the events with the predictions. If prophesy had been as clear as history, infidels would have claimed that *men* arranged events to fulfil it ; but with its indistinct outline, none can now make this pretence, though all can see that it is fulfilled.

Beside Historic evidence, and Prophesy, there are a multitude of other sources of proof. Such, for example, as the exact agreement of all parts of Scripture with each other, as if they were the writings of one man ; whereas they are written by more than forty different persons, and at more than twenty different periods of the world. This is proof of the superintending care of that one glorious Mind, from whom this Revelation emanated.

Then there is the consistency of the doctrine and precepts, with all our ideas of purity, rectitude, and virtue ; their adaptation to the character and wants of mankind ; their consistency with the dignity and majesty of the Divine Author ; the universal reverence they have received from all the wisest and best men, who have examined their claims ; with a multitude of other proofs, which cannot even be alluded to.

The mere fact of the spread of Christianity, is a standing miracle, to be accounted for on no principles of experience, and on no other supposition, than the truth of the miracles, by which it was at first sustained.

The evidences of Christianity do not rest on one or two

facts, nor on one or two modes of proof. It may be said of it, that there is no possible mode of proving truth, which cannot be resorted to with success, and that though in all common affairs, men feel obligated to act from only *preponderating* evidence; in regard to Christianity, it is established by an amount of evidence which can be collected in such abundance on no other subject that concerns the interest of man, for all the positive evidence is in favour, without a single well established fact of contradictory evidence.

In these statements, no attempt is made, to bring forward the evidence, which establishes the several assertions made, as this would fill folios. A general outline of the *mode* of proof, is all that could be attempted, in a work of this kind.

In regard to Christianity, there are only two alternatives to be adopted; for either it is *true*, or it is *not true*. Of course, all who deny its truth, must adopt the opinions of those, who are denominated *Infidels*, or *Unbelievers* in Christianity. It is desirable, therefore, to learn what are the sentiments which necessarily are to be adopted, in case Christianity is relinquished. For, as there are but *two* alternatives, Christianity or Infidelity must be taken. Infidels, then, believe the reverse of Christianity. They deny that the Bible is a Revelation from God, and deny the truth of the miracles, and the prophecies by which its authority is attested.

Accordingly, they hold that the writings of the New Testament, are fabrications, and that their authors, Peter, James, John, Matthew, Mark, Luke, and Paul, were impostors.—These impostors then, must either have been fools or knaves. For if they believed all the miracles they record, when such miracles never happened, they were destitute of common sense; if they did not believe them, they were liars, and deceivers, who brought much misery on themselves, and others, for no good object.

But these Apostles could not have been fools, nor ignorant and weak enthusiasts; for they have composed a history of

events, so simple, so consistent, so accurate, so perfect in all its parts, that though first published among enemies, and assailed by infidels, through every age of the world since, no mistake or falsehood has ever been detected. If the facts of the New Testament are false, the authors were destitute of common sense in believing them true, and these writings are a *standing miracle.* For a miracle is " such a violation of the laws of experience, as can be accounted for in no way, but by supposing the interference of that Being, who established and sustains these laws." And surely such a record as the New Testament, fabricated by fools, is such a violation of these laws. Take then, the supposition, that they were knaves, and an equal miracle is proved. For these dishonest and artful men, spent their lives in exhorting men to be pure and holy ; in their writings, they describe a world of retribution, where all liars shall meet destruction ; they gave up all the blessings of this world, and spent life in " working out their own *destruction,* with fear and trembling," and for no possible motive, but to secure eternal misery at last.

Beside this, these wicked men, were the first persons upon earth, who succeeded in drawing a *perfect character ;* for all mankind acknowledge that the history of Jesus Christ, presents the most perfect model of excellence, ever known in this world. This is the testimony of the Infidel Rosseau. Speaking of the character of Christ, as drawn by his Apostles, he exclaims, " What meekness ; what purity in his manners ; what touching grace in his instructions ; what elevation in his maxims ; what profound wisdom in his discourses ; what presence of mind ; what skill and propriety in his answers ; what empire over his passions ! Where is the man, where is the sage, who knows how to act, to suffer, and to die, without weakness and without ostentation ? When Plato paints his imaginary just man, covered with all the ignominy of crime, and yet worthy of the honours of virtue, he paints in every feature the character of Christ. What prejudice, what blind-

ness must possess us, to compare the son of Sophroniscus to the son of Mary! How vast the difference between them! Socrates, dying without pain and without ignominy, easily sustains his character to the last; and if this gentle death had not honoured his life, we might have doubted whether Socrates, with all his genius, was any thing more than a sophist. The death of Socrates, philosophizing tranquilly with his friends, is the most easy, that one could desire; that of Jesus, expiring in torture, insulted, mocked, execrated by a whole people, is the most horrible, one can fear. Socrates, as he takes the poisoned cup, blesses him who *weeps* as he presents it; Jesus, in the midst of most dreadful tortures, prays for his infuriated executioners. Yes! if the life and death of Socrates are those of a sage, the life and death of Jesus, are those of a God!"

This is the character that Infidels can believe was drawn either by fools or knaves. It can be seen that either supposition involves a miraculous violation of the laws of experience.

But the effects of these fabrications, were as miraculous as their nature and origin. Infidels suppose that these men, being humble fishermen of Judea, united together to fabricate a story about one Jesus Christ, in order to overthrow all the religions of the earth. To accomplish this, they write several histories of this person, agreeing in all important particulars, just as they might be expected to, provided the events recorded had occurred; while, as evidence that they did not compare notes, there are little discrepancies about trifles, so obvious, that no impostors would have left them thus liable to misconstruction.

In these records, published in Judea, and in Jerusalem, they had the folly to declare, that Jesus Christ had appeared, and dwelt among them *thirty three years*, working the most wonderful miracles, in the most public manner, in the temple, in the streets of Jerusalem, and all over the nation; miracles which were obvious to the senses, and could be continually exam-

ined by all the people, mentioning the names of the very persons, and the places, and times, and circumstances, of their performance, when, in truth, not one of these miracles were ever wrought. And these men maintained that *because* these miracles were wrought, the Jews, and Greeks, and Romans, and every nation on earth, must give up their religion, and embrace their doctrines, and believe all they taught.

They also had the audacity to write various letters to different cities, and communities, asserting that miracles were wrought daily among them ; asserting that some of them had power to work miracles themselves, and giving directions about the mode of employing this power, when in fact, not a word of truth was to be found in such assertions.

The folly and presumption of such writings is truly astonishing, but the effects produced were more prodigious still. Suddenly men began to be grievously afflicted with belief in these falsehoods, so easily to be detected. Men began to believe miracles *had* been wrought in their cities, streets, and villages, and for two or three years, though no one ever witnessed them. They began to believe, that at the voice of one man, the dead had risen ; sight was restored to the blind ; the dumb spoke ; those who had lost whole limbs had them restored ; that thousands were fed from a few small loaves ; that incurable leprosy was healed by a word ; that Jesus Christ was publicly crucified, was laid in the grave three days, that he then arose and appeared to more than five hundred persons, to whom these histories were addressed, and then ascended up to Heaven. Men were greatly distressed, by this unfortunate belief ; for they gained nothing by it but persecutions, stripes, imprisonments, and the loss of all things, even of life itself. The rulers of the nation took every means to prevent the spreading of this terrible mental infection, though unfortunately they never denied the miracles which caused the evil ; nay more, in all the writings of the enemies of this religion, on this subject, they were foolish enough to *acknowledge* them.

Meantime these stories spread all over the world. The learned, and noble, princes, and kings, and finally, all the enlightened nations of the earth, became the followers of these dishonest and illiterate fishermen of Judea.

But some illustration, adapted to the present day, will more fully exhibit the nature of the astonishing miracles of the Infidel faith. At the time these writings appeared, the whole civilized world was under the Roman dominion, and as one empire, intimately connected in all parts. It abounded with learned men, in its varied provinces, and that period was the golden age of Roman literature. Judea was a province of this empire, with a Roman governor, a Roman court, and Roman troops; and by its central situation, accessible and traversed from all quarters. This was the time, and Jerusalem was the place, selected by these impostors for the scene of their imposture.

To form an idea of the magnitude of their undertaking, and the prodigies of their success, suppose the city to be New-York, and the time, the present age. Suddenly, a few illiterate fishermen, of New-York, agree to establish a new religion. To compass this, they write three or four histories of a certain man, either living at the time, or else a non-entity. These illiterate men draw a character, unequalled in all the annals of the earth, for its beauty, sublimity, and consistency. They state, that angels announced his birth, to persons near the city, and that, led on by a star, learned men came over from France, to hail his birth. That the particulars of his birth, character, and actions, had been predicted hundreds of years before, and were preserved among the records of the city of New-York. They assert, that after a residence of thirty years, at some distance from the city, he suddenly appeared, and began to work the most astonishing miracles.—They state to the citizens of New-York, and to all the inhabitants of the country, that in Broadway, in the City Hall, on Long Island, in New-Jersey, in Connecticut and Massa-

chusetts, this person had for *three years*, been working all kinds of miracles, raising the dead, restoring the blind, maimed, and deaf, and curing all kinds of disease, and this too, in the most public manner, before thousands of people, before the governors, and judges, and clergy, and the most intelligent men of the nation.

They assert, that the rulers and clergy, fearing to be supplanted in their authority, were all opposed to this person, though the people were in his favour. They assert, that after a time, the magistrates of New-York, had this person publicly executed near the city, guarded by soldiers, who, when he was dead, allowed his burial to his followers, though they set a guard upon his tomb to prevent any farther trouble about his body ; that an angel came down from heaven, and opened the tomb ; that this wonderful personage, after having laid there three days, arose and appeared to more than five hundred persons, to whom these impostors address their communications.

In consequence of these tales, containing not a word of truth, men begin to believe that all these miracles had happened among them, and though professing such a belief, involved the loss of family, fortune, and often of life, it spread like a mania. These fishermen insist, that in consequence of these miracles they wrote about, all the various sects of Christians, all Jews, Infidels, and every class of religionists, should give up their faith, and take them for their teachers, and believe that this person about whom they wrote and preached, was *God himself*.

Immediately the clergy, and people, and churches, begin to change their religion, and form new establishments. The Sabbath is changed to the day in which these men pretend this person arose from the dead ; new rites take the place of old ones, and the forms of society seem all to break up.

Meantime these fishermen write letters to their followers in Philadelphia, Boston, New-Haven, and other places, and

tell them of miracles they themselves have wrought among them, which were never heard of before ; nay more, they tell their followers, that they work miracles themselves, and give them directions respecting them. These letters also are immediately believed, copied, sent all over the United States, and are considered as revelations from God.

All in vain is persecution to stop this pernicious belief, which gains on all ranks and conditions of men. At last the whole United States become converts, together with all the nations of Europe, and these poor fishermen of New-York thus become the intellectual conquerors of the world. Such are the miracles of Infidelity! And what is the proof brought to enforce belief of a violation of the laws of mind the most terrific and entire, and accomplished for no possible benefit? Why truly, not a single well attested fact! Folios of proof are *contradictory* to their miracles, and not one fact in positive proof. And yet Infidels reject Christianity, because, as they assert, it is *so difficult to believe in miracles!*

Infidel sentiments have been sustained chiefly by ridicule, and invective, but some of its most distinguished advocates, unfortunately for themselves, have sometimes attempted to *reason* on the subject. As a specimen of the arguments by which such sentiments are defended, may be selected the famous argument of the learned David Hume, which, both by friends and foes, has been acknowledged as the most specious, and the best. From this may be learned the nature of other attempts at reasoning in defence of Infidelity.

Mr. Hume's argument is simply this : "*Invariable experience* is stronger evidence in favour of the *continuance* of the laws of nature, than any amount of human testimony can be, in favour of the *violation* of these laws. For human testimony sometimes deceives, but the evidence of invariable past experience cannot deceive. In reply to this, it must appear, that Mr. Hume cannot mean *his own personal* experience alone, for that has extended only to a few places, and

through a few years, and could not determine what the laws of nature are. If he does mean his own experience, he must maintain that he never can believe any thing he has not experienced himself, which will reduce his knowledge to a very small amount, and very much below what has generally been supposed. But his mode of reasoning does not imply this. Of course, he must refer to the invariable experience of *mankind in general.* The enquiry then may be urged, how did Mr. Hume gain a knowledge of this universal, invariable, experience ? Why truly, by *human testimony,* just as Christians obtain their evidence of *miracles.*

The argument then amounts to this. A certain number of men have testified that they never knew the dumb to speak, the deaf to hear, the lame to walk, lepers to be cleansed, and the dead to rise, at the command of any man, and have never known others who had witnessed such things. This evidence, is believed, because the witnesses have the proper evidence of being competent to establish truth by their testimony. A certain number of others testify, that they *have* seen all these miracles thus performed, and give the same evidence of being competent witnesses. But Mr. Hume, and other Infidels, cannot believe them, simply because a great many others *have not* seen these things. Such persons have minds so peculiarly constituted, that if twelve men of veracity should testify, that on a certain evening they saw a brilliant Aurora Borealis of a peculiar form, they could never believe them, because all the rest of the neighbourhood were asleep, and in the morning, testify that they never saw the thing, and never heard before, that any one else had.

There is another curious mental phenomenon in regard to this class of persons, and that is, the estimation with which they seem to regard their own intellectual powers, and the contempt and pity, which they bestow on those who dissent from their faith. After having swallowed such enormous absurdities, and been guilty of such lamentable reason-

ing, they are suddenly siezed with the most distressing commiseration, for the intellectual infirmities of their fellow men; they are astonished, at the bigotry, and shocked with the irrationality, of all who, like them, have not concluded to give up the first principles of common sense. They are greatly delighted with their own superior wisdom, and their freedom from the shackles of prejudice and folly; they take no pains to conceal their self-complacency, nor hesitate in making their claims on their fellow men, for the highest rank in the scale of intellect. It is doubtful, whether mankind will allow them exactly this elevated distinction; but when their pretensions are fairly examined, it is probable they will be deemed worthy of being placed in a separate class as *sui generis*; as a curious specimen of *lusus naturæ*, among beings, who claim the honours of our intellectual nature.

CHAPTER XVIII.

ON THE AUTHORITY, INTEGRITY, AND CORRECT TRANSLATION OF THE ENGLISH BIBLE.

Man finds himself a probationer, in a transitory scene; feels that he has capacities, both for exquisite suffering and enjoyment, realizes the obligations of conscience, and knows that he is a guilty being. Of course, every reflecting mind must anxiously inquire, Whence did I come? Who has the control of this world, and of the happiness of the beings that inhabit it? How am I to secure His favour? Whither am I going at death? Is this spirit immortal? Is punishment to follow the sins of this life? Are guilty habits, and their long train of accumulating ills, to follow the mind into another scene?

It has been shown, that the deductions of reason furnish a light which only serves to make "darkness visible;" which leads to forebodings of future ill, without telling of a remedy; which reveals no certain Deity; which leaves us as much in the dark as to where we go, as we are in regard to whence we came. Reason may serve to illustrate and confirm a Revelation, but alone, it gleams a melancholy light, that only leads to endless mazes, and fades into starless gloom.

A Revelation from the Creator then, is the most precious boon that could be bestowed upon man, and what if bestowed, should engage his most devout and diligent attention. No man can be said to possess a revelation from God, unless it is in such a form, that by applying the common rules for interpreting languge, he can obtain the truths communicated by God to his accredited messengers, *unmixed with any falsehood.* For reason can decide nothing respecting the being and character of God, His mode of existence, the way to obtain His favour, the mode of escaping the evil consequences of sin, the rules of duty, or the consequences of obeying or neglecting these rules. Of course, then, if falsehood is mingled with truth, in a work professing to be a revelation, all its authority is destroyed, unless a new revelation shall declare, what parts are true, and what parts are false.

Every man then, is obligated to ascertain, whether or not, he is in possession of a revelation from God; for if the work which professes to be such, is a mixture of truth and falsehood, he has no revelation; and this question can be determined only by *examination.*

The common English Bible is the work which, in this country, makes the claims of Revelation. Every man then, who adopts this work as the guide of his faith and practice, is obligated to ascertain from personal examination, whether it is, or is not a revelation from God. If the books it contains are not the works written by the inspired messengers of God; if the writers, either through prejudice, or ignorance, or a want

of veracity, intermingled falsehood with truth ; or if the writings are altered by wilful corruption, or by errors of copyists and translators, so that in any of these ways, falsehood is mingled with truth, then the work is not a revelation from God, because there is no mode of deciding which part is a revelation from Him, and which is falsehood.

The common English Bible is either a correct and infallible guide, on every question of doctrine and duty, to all who will learn to apply the correct rules of interpreting language, or it is no guide at all, any more than any other book where there is a mixture of truth and falsehood, without any mode of determining one from the other. The man who grants that the Bible which he employs as the standard of his faith, contains falsehoods and mistakes, on subjects pertaining to the doctrines and duties of religion, is in fact as much without a revelation, as an Infidel or a Heathen. For a book which contains contradictions, and untruths, cannot be regarded as a standard of faith and practice.

Every man is obligated to learn for himself, whether he has access to a revelation from his Creator, where he can learn his duties, and build his hopes, or whether he is without one. It will be the object in what follows, to show, that those who possess the common English Bible, have access to such a revelation, and that by applying the ordinary rules for understanding language, they may obtain the truths taught by Christ and his Apostles, unmixed with any falsehood.

It is necessary first, to show that the books it contains, were written by the commissioned agents of God. In attempting this, only a short account can be given of the mode of proof ordinarily adopted.

The first is, that of *human testimony.* All knowledge of arts, sciences, business, and employments, rest upon the record of books, and the Christian faith has the same foundation. The uncorrupt preservation of the copies of the Bible, is what can be established, by a greater amount of evidence than can

be collected in regard to any other books in the world, whose authors are not living. The following is a short outline of some of this testimony.

The writings of early Christians, now extant, furnish proof. In twenty years after the Ascension, Christianity was spread into all parts of the civilized world, and the writings of the Apostles and Evangelists were copied, and widely disseminated. But they were not collected into one book, till near the close of the life of the Apostle John. There is evidence, that he lived to see this work at least attempted. Of course, Christians, while the Apostles and their immediate disciples lived, which was until near one hundred years after Christ, could go directly to the Apostles, or those instructed by them, for information, and know what writings were theirs, and what were not. For this reason, whatever books they *quoted as Scripture*, were *by them*, considered as the writings of the accredited messengers of God, and thus we gain their testimony. We may commence with the men, whose writings are preserved, that were fellow labourers with the Apostles.

Barnabas, the associate of Paul, quotes from Matthew, and uses the expression, "as it is written," just as when he is quoting from the sacred Scriptures of the Old Testament. He quotes more from the Old, than the New Testament, probably, because he was chiefly arguing with Jews.

Clement, the companion of Paul, quotes the words of Christ, as they stand in the Gospels, and quotes from most of the Epistles.

Hermas, cotemporary with Paul, in his remains, alludes frequently to the New Testament.

Ignatius, a companion of the Apostles, quotes from Matthew and John, the Acts, and most of the Epistles.

Polycarp, the disciple of John, in one epistle, has *forty* quotations, or allusions, to the different books of the New Testament.

Paphias, Bishop of Hierapolis, was the friend of Polycarp,

and probably personally acquainted with the Apostle John. He bears express testimony to the Gospels of Matthew and Mark, as written by these Evangelists, quotes the first of Peter, and of John, the Acts and Revelation.

Justin Martyr, was born soon after the death of the Apostle John. He was a very learned and investigating man, had studied the different systems of the Stoic, Pythagorean, and Platonic philosophy, and embraced Christianity as the only safe and rational system. He quotes the four Gospels, and represents them as containing genuine and accurate accounts of Jesus Christ, his Apostles, and their doctrines. He also quotes from Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians, Thessalonians, the Epistle of Peter, and the book of Revelation, which he expressly says, was written by "John the Apostle of Jesus Christ." He records that the writings of the prophets and apostles, were read and expounded in the Christian assemblies for public worship. This was before the companions of the Apostles had left the world.

Hegissipus, a converted Jew, was born soon after the death of John. He relates, that in a journey from Palestine to Rome, he conversed with many Bishops, all of whom held *one and the same doctrine*, and that "in every city, the same doctrines were taught, which the law and the prophets, and *the Lord* teacheth;" and by the expression, "the Lord," he shows that he considered the New Testament as of equal authority with the personal instructions of Christ.

Ireneus, Bishop of Lyons, was contemporary with many who were the companions of the Apostles, and was the disciple of Polycarp, the disciple of John the Apostle. He testifies that the four Gospels were written by the men whose names they bear; describes the authors, and the occasions on which they were written. He gives the same witness to the Acts, Romans, Galatians, Ephesians, Philippians, Colossians, Thessalonians, the two Epistles to Timothy, the two Epistles of Peter, two of the Epistles of John, and of James,

and also the book of Revelation, which he expressly ascribes to John, as asserted by Polycarp, and the other associates of this Apostle.

Athenagoras, the most polished and elegant of the early Christian writers, resided at Athens, and in his Apology for Christianity, presented to the Emperor Marcus Antoninus, and in other works, quotes from the Gospels of Matthew and John, and from Romans and Corinthians.

Tertullian, Bishop of Carthage, was born before the associates of the Apostles had left the world. He recognizes the Gospels, as written by Matthew, Mark, Luke, and John; calls them apostolic men; and asserts the authority of the sacred writings as inspired books, acknowledged by all the Christian church, from the earliest date. His works are filled with quotations, referring by name to the books where they are found, with long extracts from *all* the books of the New Testament, except the Epistle of James, the first of Peter, and the second and third Epistles of John. He expressly affirms, that the Christian Scriptures were open to the inspection of all the world, both Christians and Heathens without exception. It also appears that they were translated from their original Greek and Hebrew, into Latin, at this time.

Contemporary with Tertullian, was *Clement* of Alexandria, who gives an account of the order in which the Gospels were written, and quotes almost all the books of the New Testament by name, so often, and so amply too, that his citations could well nigh supply the whole of the New Testament, were it lost.

Origen was the most learned and laborious of any of his contemporaries; and it is said of him, that though he so much recommended religion by his writings, he did it much more, by the general tenor of his life. So much was he respected, that even heathen writers consulted him, and dedicated their works to him. He was born also, before all the associates of the Apostles had left the earth. He lived in Egypt, and wrote a

threefold exposition of all the books of Scripture. In his writings which remain, he uniformly bears testimony to the authenticity of the New Testament, and is the first writer who makes out a regular catalogue of the books it contained.

In the writings of *Cyprian*, Bishop of Carthage, nearly contemporary with Origen, we have copious quotations from almost all the books of the New Testament.

These are all writers, who either knew the Apostles personally, or had access to persons who must have seen them or their disciples. From that time, to the present day, the most abundant evidence can be found, that the Christian church universally have considered the same collections of writings, now included in the New Testament, as the authentic records of the accredited messengers of God.

It is true, that the Christian church, when these writings were first collected, from the different parts of the world, whither they were sent by the Apostles at first, and from whence copies were taken, were very cautious and particular, that none but the true writings of the Apostles should be admitted. This sometimes occasioned discussions; but about the middle of the fourth century, all claims of every kind had been diligently examined, and all discussions on this subject were chiefly at an end.

Jerome, an eminently learned man, of the fourth century, resided in Palestine, and travelled through various countries, to investigate this subject. He makes out the catalogue of the books, and shows that he regarded those now found in the common English Bible, as what included all the works entitled to a place in the inspired volume. The amount of testimony on this subject, is abundant, and must be entirely satisfactory and convincing to every candid mind, that will examine.

The authority of the New Testament, can be proved also, by quotations from Heathen writers, from Jewish writers, and from the writings of various heretics, in *different ages.*

The evidence which establishes the authenticity of the Old Testament is, if possible, still stronger than that in regard to the New. The manner in which it is proved is, by showing that no book could be imposed on a whole nation like that of the Jews, as the writings of their lawgiver, and their religious teachers, who resided among them, if they were forgeries.—That as books were not printed, but written, and were very scarce, the knowledge of the origin of such valuable works as containing the national laws and religion of the Jews, could not be lost, nor a knowledge of the authors of such writings lost.

It is proved also, by showing that the Jews could have no motive for forging or corrupting their sacred books ; that a particular tribe was set apart for the express purpose of preserving these records, and the religious establishments founded on them ; that the Jews regarded their sacred books with such reverence, that they would suffer death, rather than give them up ; that at the Babylonish captivity the original Hebrew, ceased to be a spoken language, so that after that, the Old Testament, which was still preserved in the original Hebrew, could not have been corrupted ; that after this period, the Old Testament was translated into both the Chaldee, and Greek, as well as various other languages, and that the versions of the Old Testament, in these ancient languages, agree with the collection, in our common Bible. It is also most strongly proved by showing that Christ and his Apostles quoted from the books of the Old Testament, in a way which proved that they regarded them as the inspired word of God, and that Christ directly commanded the Jews to "search the Scriptures," which they then had, and which we now have, without any restriction, thus showing, that he regarded all, as of equal authority.

It is proved also, by showing, that a denial of the authenticity of these records, involves contradictions and absurdities, which no man of common sense can believe.

Beside the evidence of human testimony, on this subject, there is a great amount of *internal evidence*, from the character of the writings themselves, where every thing has the consistency of truth ; from the language and style of the writers, which correspond exactly with the age of the world, the country, the habits, character, and modes of thought, to be expected from those who profess to write them ; from the minute and multiplied particulars of persons, places, times, and occurrences, which any forged writing would have avoided, as leading to detection ; from the perfect agreement of all these particulars, with the writings of historians, both heathen and Christian ; from the purity, truth, and piety, which marks every sentiment of these pages, where the writers assert their claims ; and from various other considerations which cannot even be suggested.

All this is positive evidence, in favour of the the assumption, that the books of our common Bible, were written by the accredited organs of communication between God and man, and there is not a single well established fact of contrary proof. No evidence can be brought, from all the collected records of antiquity, to show that any other human beings were ever suspected, of having written these books, except those who claim to be the authors. Of course, this is a case in which there is an abundance of evidence in favour, and no contradictory proof, while in all other concerns, men are obliged to be satisfied with only *preponderating* evidence.

The next thing to be proved is, that the books of the common English Bible, have been correctly preserved from alterations, since the time of the Apostles.

There are only two ways in which they could be thus corrupted ; the first, is by persons, who, *designedly*, either omitted, or added to these books ; or else by the carelessness of transcribers, the Bible has been *unintentionally* and *accidentally* corrupted.

The following is the proof that it has not been *wilfully* cor-

rupted. In regard to the Old Testament, the testimony of Christ and his Apostles, vouches for its authority till their time. We have then only to prove, that the Bible has not been wilfully corrupted since the time of the Apostles.

The impossibility of the success of any such attempt, was so obvious, that such a thing would not have been attempted by any rational person. For it has been shown, that before the Apostles left the world, the copies of the different books of the New Testament, were scattered all over the earth, and were soon translated into various languages. Such an attempt, therefore, would have been deemed absurd ; but even had it been made, it would instantly have been detected.— For the Christian world, even before the Apostles died, was divided into sects, who narrowly watched each other. If any project had been formed, to corrupt the Scriptures by one sect, it would have instantly been discovered by others. The Jews also, were the bitter enemies of Chistianity, held the Old Testament in common with Christians, and would have discovered any attempt to corrupt these writings. Christians also, were surrounded by Heathen enemies, who had access to their sacred books, and would have rejoiced to have discovered and proclaimed such facts, had they taken place.— There was no time since the Apostles, when it would not have been an absolute impossibility, to have corrupted all the copies of the Scriptures.

If such an event had taken place, it could not but have been known. It must have been a subject of general notoriety. But no historian records, even any *attempts* to corrupt the widely disseminated word of God, in all its various versions, and dispersions. The manuscript writings of the New Testament preserved from ancient time, written before printing was invented, are some of them a thousand years old, and these in all matters of any importance, agree with our standard copy, and all the manuscripts which have been discovered in

the world, agree in such a way, as to prove, that no *wilful* corruption, has ever found its way into the sacred Scriptures.

But beside the agreement of manuscripts, is the agreement of all the different versions, or translations, which were made from the original Greek, into the various languages of the earth. Among these versions may be mentioned those which were made into the Ancient Syriac, the Philoxenian Syriac, the Syriac translation for Jerusalem, the Egyptian version, the Arabic version, the Ethiopic version, the Armenian version, the Persian version, the Gothic version, the Sclavonic version, and the Anglo Saxon version. All these are very ancient, and some of them were made very near the time of the Apostles. These different versions, which are still preserved, agree in such a way as to demonstrate that no wilful corruption has been made in any of them.

It is necessary in the next place, to exhibit the proof, that the commissioned messengers appointed by God, to instruct mankind, did not record any falsehoods, either from ignorance, prejudice, or mistake. Had not men often maintained opinions in opposition to this, it would seem singular, to attempt to bring proof, that when God intended to make a Revelation to man, of truth and duty, he did not choose persons, who from weakness, prejudice, and ignorance, would not succeed in the attempt, but would render it entirely nugatory by their blunders. But it appears that many persons, who say that the Bible is a revelation from God, assert that it is a mixture of truth and falsehood, owing to the fact that the Apostles were incompetent to the task assigned them, and from error of education, ignorance, or other causes, have made various and exceedingly dangerous mistakes.

That this is an irrational and false assumption, must appear from the fact, that Christ selected them as his ministers, communicated to them all needful information, commissioned them "to teach all nations," and promised them the aid of the Holy Spirit to "guide them into all truth." It appears

also, from the assertions of the Apostles, respecting both themselves, and each other. They claim to be competent teachers, to be under the special guidance of God in communicating truths, and demanded that mankind should submit to their authority. The evidence then, that establishes their veracity, establishes the fact, that they were not liable to mistakes, nor in any way incompetent to fulfil the duties of their holy office. This same fact is established by the foregoing proof, which shows that the companions of the Apostles, their disciples, and all the Christian world, at the time they wrote, considered them as divinely inspired men, and their works, the unfailing standard of truth.

The next thing which is to be proved is, that the Scriptures are not corrupted by the carelessness of transcribers, so but that we can determine with *certainty*, all the doctrines and truths communicated by their authors, without fear of deception. The following considerations need to be premised in establishing this conclusion. The first is, that in determining as to the communication of truth by language, it is not the exact *selection of words*, which is to be regarded, so much as the *nature of the idea*, which the combination of words conveys. Twelve persons might all receive a certain fact to record separately, and when their productions were compared together, they might every one express the truth, the whole truth, and nothing but the truth, in regard to the circumstances communicated, and yet each individual may have both his selection of words, and his mode of arrangement differ essentially from those of each of the other persons.

The Scriptures, from the commencement, are written upon this principle. The *ideas* were received by the sacred writers from God, on all matters of doctrine and duty, and then they were left to express them, each in his own peculiar mode, subject to the supervision of the Inspiring Spirit.—This directing and controlling agency of God, did not forbid the expression of the private opinion of the writers, on sub-

jects not a matter of revelation; for in one place, St. Paul, when applying a rule of duty to a particular case, states that it was his own private judgment, and not the revealed will of God. It was a case where men were at liberty to exercise their own discretion, and the Apostle expressed his opinion, taking care that his readers should not feel bound, as they would have done, had it come with the authority of his other instructions. Immediately after, he claims again the authority of God, in the directions he gives. Neither did this Divine supervision, forbid the writers from copying from other true records; for it appears that a considerable part of the Old Testament, was copied from the public records of the Jewish nation. The direction of the Holy Spirit, was such, that the writers were "guided into all *truth*," and preserved from recording error. But they were left to their own modes of expression, and habits of arrangement and composition. This accounts for some peculiarities of style and arrangement, discoverable in some parts of the Bible.

The Old Testament was at first written in Hebrew, and the New Testament in Greek. But soon the ideas clothed in these languages, were to be re-clothed in the various languages of the earth. To translate from one language to another, demands simply this exercise, that the translator obtain from the original, the exact ideas to be conveyed, and then that he express them, in the words of another language, so that the new version will convey exactly the same ideas.

But languages are so different in their character, that often *some* ideas which the words of one language will express, cannot all be conveyed by words that will exactly correspond in another language. This makes the original languages of the Scriptures the resort to obtain the nicest and most exact shades of meaning.

By this is not meant, that language is deficient, so that it is ever necessary to convey a *false* meaning, by translation, but only that sometimes, some little additional ideas or circum-

stances, are omitted, for want of expressive words. There are some peculiarly short and pithy expressions in English, which cannot be translated, with all their expressiveness, into French; and there are some things, which, when expressed in French, are lively and spirited, that when expressed in English, lose all this sprightliness and vivacity, by the new dress, and simply for want of words that include just the same combination of ideas found in the French. It is a fact, therefore, that by translations, the *exact truth* may always be conveyed, even when, from a want of similar words, some of its accompanying circumstances may be omitted.

No writing then, can be called false, unless, by the use of language, an idea is conveyed which is *inconsistent with truth;* and a translation is perfect and complete, just in proportion to the success of the translator in expressing *all* the ideas of the original, without any false, or additional ones.

The question then, in regard to the preservation of the Scriptures is not, are the *same words* in which the original record was written, preserved without any variations, but are the *same ideas*, preserved, by the various words in which they are expressed?

It has been shown, that it is certain, that we have the copies of the very works, which were written by the persons selected by God to communicate his will; and that it is impossible that any *wilful* alteration should have been made. Of course, then, the question is, have the translators and copyists made such mistakes from carelessness, as that we have not the true record preserved? In reply to this, it appears that there are now more than *eleven hundred* manuscripts of the Old Testament, either in the original Hebrew, or in Greek, and some of them nearly a thousand years old. These are not all entire, but some contain one part and some another. There are also manuscripts of the New Testament of equal age, and some even twelve hundred years old, and of still greater number than those of the Old Testament. Griesbach

alone collected *three hundred and fifty* of these manuscripts of the New Testament.

Beside these, there are the multiplied ancient versions into different languages, which can be collected, and the writings of the Christian fathers, who have quoted them so abundantly. Thousands of learned men have been diligently employed in collecting and comparing these works, and many of them have made it the business of their lives. In this laborious research, abundant evidence has been furnished, that the truths of the Old and New Testament have been preserved, unmixed with falsehood, from the carelessness of transcribers.

It is true, a great many mistakes have been found, in the multitudes of copies, collected from every country, and in all languages; and it would have demanded the working of an express miracle for every copy of these works, to have prevented such mistakes. But after all, there is every thing short of a miracle, in the results of this examination. Though it is well known with how much veneration, both Jews and Christians, regarded their sacred books, and how much pains was taken to secure a correct transcript, yet considering the great length of time, and the almost innumerable multiplication of copies, the accuracy and faithfulness of the preservation of these sacred treasures, is truly wonderful. The following is testimony which is established by the concurrence of all whose learning, research, and integrity, qualify them to be competent judges on this subject.

Speaking of the various readings which have been collected together in the course of these multiplied examinations, Horne gives this as the result. Not one hundredth part of them, either makes, or *can* make, the least perceptible, or at least any material alteration of the sense, in any modern version. They consist almost wholly of palpable errors, either in spelling, grammar, or the position of words, where no one could hesitate as to the meaning conveyed. Sometimes they consist in the omission of an article, or the substitution of one

word for another of the same meaning, or in the omission or transposition of one or two words. Even the few that do change the sense, affect it mostly in passages relating to history, or geography, which can easily be corrected, or are of no material consequence. Those few that relate to matters of consequence, do not place us in uncertainty. We know they are simply mistakes of transcription, and by collecting other manuscripts and versions, or by referring to the writings of the Christian fathers, the true meaning can ordinarily be settled. Or, if this should fail, there is another infallible resort. Every doctrine and duty of any consequence, is recorded so often, and in so many various ways in the Bible, that no one is ever dependent upon one passage, or even upon a small number, for the record of any important truth, and these doubtful expressions could soon be settled by reference to *undisputed* passages where the same subject is discussed.

The most incorrect manuscripts on earth, could not pervert, or alter, one article of faith, or destroy one moral precept. All the *omissions* of *all* the ancient manuscripts put together, do not remove any one doctrine of faith or practice from the Bible, and *all* the accidental *additions*, which have been discovered, do not introduce a single new point, either of faith or practice. The general uniformity of the manuscripts of the New Testament, which were dispersed through all the countries of the known world, and in so great a variety of languages, is truly astonishing, and demonstrates both the veneration in which the Scriptures have been held, and the singular care taken in translating and preserving them pure. When, therefore, those who attempt to shake the confidence of mankind in the Bible, make such a display of the 150,000 *various readings*, the above account furnishes a solution of the difficulty. It is true, that as many mistakes, and probably more than these, have been discovered in the many thousand manuscripts and versions of the Bible, but most of these are slight mistakes of transcription, easily rectified, and none

of them occasion any difficulty, in learning all the doctrines and precepts, taught by the sacred writers.

The last thing to be established is, the correct *translation* of the common English Bible.

In regard to this, one remark may be premised, with reference to the gradual change of occasional words in every language, as time passes away. The present translation of the Bible, was made more than two hundred years ago, and since that time, some few words in the English language, have become disused, and some have varied their signification in a slight degree in the ordinary use of them. Thus the word *bruit*, for *noise*, is no longer in use. Such words as *moreover*, *nevertheless*, &c. are seldom used; and as an example of varied use, may be mentioned the word *charity*. At the time the Bible was translated, it was ordinarily used the same as *love*, or *benevolence*. It is now usually confined to one particular expression of love, or benevolence, exhibited by giving to the poor. It is often used to signify, also, that particular expression of benevolence which is exhibited, in kind feelings toward those who differ from us in opinions. But in the Bible, it is used to signify the general principle of christian love, as expressed in all its various ways.

But this change in the English language has been so slight, that there are but very few passages in the present translation of the Bible, that are at all affected by it, so that though a new translation, in a more modern dress, would make some passages plainer, yet there are benefits much more substantial, which would be lost in attempting to make any new translation, take the place of the common one.

The following account of the manner in which our present translation was obtained, will exhibit the ground for the great confidence which is always expressed concerning it, by those who are the most competent to judge concerning its merits. In 1603, King James of England, determined to secure an exact and accurate translation of the Bible. He accordingly ap-

pointed *fifty-four* of the best Biblical scholars in England and Scotland, to perform this work, all of them being distinguished for piety and profound learning.

The following was the method adopted by the direction of the King. These fifty-four persons were divided into six classes. *Ten* of them established themselves at Westminster, and were to translate the Bible from Genesis through Kings. *Eight* assembled at Cambridge, and were to translate from Kings to Isaiah. *Seven* met at Oxford, who were to translate the Prophets. *Eight* others assembled at Oxford, to translate the Gospels, Acts, and Revelation. *Seven* met at Westminster, to translate the several Epistles. Another company were appointed for the Apocrypha. The Deans of Westminster and Chester, and the Professors of Hebrew and Greek in Oxford and Cambridge, were appointed directors of the several companies. Beside these, three or four of the most ancient and grave divines of the Universities, were appointed to confer and oversee the progress of the several translations.

When this general arrangement was made, each individual had his separate portion allotted. When the classes met, each translator read his own portion, and while he was doing it, all the rest of the translators compared the reading with the original Greek and Hebrew, or other standard versions, or else with various versions in modern tongues, which they held in their hand, while each person read. The part thus criticised by one company was sent to each of the other classes, to be examined by them in the same way. Each person present made corrections if he pleased, and the matter was decided by the united opinion of the company. If any difficulties occured, letters were addressed to learned men, in various parts of the world, to obtain their aid, and to consult other standard manuscripts. Letters were sent by the King, to the Bishops of the kingdom, admonishing them of this translation, which was going forward, that they might advise

and charge all learned men, to give their aid and counsel, and send their observations to the translators.

About *three years* were diligently employed by these venerable persons, in this important labour. At the expiration of that time, three complete copies of the Bible, thus translated and revised, were sent to London; one from Westminster, one from Cambridge, and one from Oxford. A committee of six, two from each of the companies, was then appointed to superintend and revise the publication of the work. There are copies preserved of the very earliest editions of this most invaluable translation, and our common English Bible is the result of the labours of these learned and faithful translators. When it is considered how widely the English language is disseminated, through all parts of the earth, and the immense influence which Great Britain and the United States will exert on the destinies of the world, when it is considered how many millions were depending on that work, which was thus preparing for future generations, how interesting and sublime it is to look back and see the overruling Providence which was foreseeing and directing all. If the King who devised this noble project, and the learned and venerable men who were employed in executing it, had foreseen the mighty interests committed to their hands, they could not have proceeded with greater wisdom, faithfulness, and care.

CHAPTER XIX.

ON KNOWLEDGE GAINED BY REVELATION.

The preceding article maintains the position, that all persons who possess a copy of the common English Bible, have access to a Revelation from God, made to the Apostles, which is correctly preserved, and faithfully translated. It will now

be shown, that whoever will give suitable attention to this Revelation, can learn the very truths which were thus communicated, and can gain more certainty in regard to this knowledge than can be gained on any other subject, connected with the happiness of man. For in all matters that relate to business, pleasure, and the pursuits of life, men are necessitated to act from *preponderating* evidence, and often with very great uncertainties ; but in relation to the eternal interests of a future scene, man may arrive at what amounts to a *certainty.*

Such an amount of evidence, as can be brought to bear on the truth of Christianity, and the authority, correct preservation, and faithful translation of the Bible, can be furnished in favour of no project, that engages the attention of man. For such enterprizes all depend on the laws of experience, to which there are always exceptions, and on a combination of uncertainties, the results of which, no human foresight can predict. The navigator knows not when shipwrecks will occur ; the farmer knows not when his crops will fail ; the merchant is uncertain how his projects will succeed ; every thing in life goes on by the guidance of probabilities. But he that takes the word of God, to fix his course for future ages, and to plant his eternal hopes, may have the evidence of success that amounts to certainty ; may attain a confidence of belief, such as can be gained from no other source, and on no other subject.

Yet when we look abroad into the world, and observe the experience of mankind, it would seem very reasonable to draw exactly opposite conclusions. For there is probably no one thing, about which there are a greater variety of opinions than the Bible. Some men believe it is a collection of forgeries, from the hand of dishonest and foolish impostors. Some believe it is a collection of writings to which considerable reverence is due, as the records or history of Christianity, in which most of the facts related are true, but containing much

error, from the prejudices, and ignorance of the men who wrote it, which together with the interpolations, and the mistakes of transcribers and translators, have filled it with blunders, while there is nothing left but the light of reason, to detect truth from falsehood, and on subjects too where reason cannot guide. Others believe that it is a Revelation in the sense ordinarily intended ; that is, a communication from God, so written that men have the means of knowing his will.

In regard to what Revelation teaches, there is a still greater variety of opinion. Some believe that Christ was the true God, and render him homage and worship, as the Supreme Divinity. Others believe this to be idolatry, and that worship is owed to the Father alone. Some believe that an amiable disposition, a faithful discharge of the relative and social duties of life, and a respectful attention to the ordinances and worship of God, will prepare the soul for a state of eternal happiness. Others maintain that an entire change of the affections and governing purpose of life must be effected, to secure this momentous object. Some believe that there is no future punishmennt, but that all men will be finally and forever happy, whatever may be their conduct in this world. Others believe that there will be some future punishment, though they cannot decide what will be its nature, or continuance. Others hold that those who do not commencc an entirely new moral character in this life, will, through eternity, increase in habits of selfishness and crime, and be punished forever as a consequence of this course.

It is, therefore, a question of no little interest to determine what are the causes, which produce such a variety of belief, in regard to the Bible, and the truths it records. For, by reason alone, we should infer that the Creator intended to communicate truth to man, he would not put it in the form of falsehood, nor allow it to be so corrupted, or so imperfectly expressed, that no man could know whether he understood it, or not. This deduction of reason is substantiated by Rev-

elation. We there read, that the "law of the Lord is *perfect*, converting the soul; the testimony of the Lord is *sure*, making wise the simple; the commandments of the Lord are *pure*, enlightening the eyes; the judgments of the Lord are *true*, and righteous *altogether*." And the Apostle assures us, that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness," that man may "be perfect, *thoroughly furnished* to every good work."

The first reason which may be mentioned for these great diversities of opinion as to the character of the Bible, and the truths it communicates, is a *want of attention* to this Revelation.

Judging from the anxiety of men to secure happiness, and avoid pain, as this life is so transient, and every day so liable to end, we should expect that there would be nothing which would so deeply interest all mankind, as a book which professed to tell of another world, and to convey instruction as to the way of securing happiness and avoiding suffering, in a future state. Especially would this be anticipated, if it was found that this communication declared the soul immortal in its capacities for suffering and misery, and gave strong intimations of a truth, conveyed by reason alone, that there were to be two classes of minds in a future state, one class forever selfish, and thus forever wretched, and the other class benevolent, and thus forever happy. We should suppose that the first thing which would occupy all minds would be, securing the means of understanding whether this is a true Revelation from God; whether it does teach such truths; and what is the course to be taken, to avoid the endless consequences of guilt, and to secure the eternal rewards of virtue.

We should suppose, that as this communication was in the common language of life, that all mankind would furnish themselves with the rules of interpreting language, and the necessary knowledge, and not run the hazard of the negligence of

others, in matters of such eternal and infinite moment. We should expect to see children taught how to interpret language as the first and most interesting concern of life, as thus fitting them to understand the Revelation of God, upon which their everlasting hopes were resting. We should expect to see combinations of men, formed to obtain accurate and correct copies and translations of this work, and that no expense or trouble would be spared, in securing to every member of the human family, the means of understanding for himself, this invaluable record.

As the Bible was written at different periods of the world, by persons surrounded by different modes of society, different forms of government, different scenes in nature, and in art, so that their illustrations, comparisons, and allegories, by which they convey instruction, relate to many things that require a knowledge of these peculiarities, we should expect that men would be interested in studying the geography, natural history, manners and customs, laws and institutions of society in those ages, so that the Bible could be more readily understood.

We should expect that teachers of childhood and youth, would first of all take care that those committed to their charge, should understand the evidences of Christianity, and the proof that the Bible was the word of God, so that they might place a rational confidence in it, and not that weak reliance which rests on mere hearsay. We should expect the teachers of religion, would be sure that all their people were fully instructed on such subjects, that they thoroughly understood all these evidences of the authority and integrity of Revelation, and were furnished with the rules of interpreting language, and all the aids necessary to a clear and certain knowledge of the truths contained.

And as all the most valuable hopes and dearest interests of man were suspended on this foundation, we should expect that few would be found who would venture to attempt shaking the confidence of their fellow men in the truth or authori-

ty of this Revelation, and that whoever made such an irrational and criminal attempt, would universally be regarded as the common enemy of mankind.

But though these are expectations which would result, in reasoning simply from observing the ordinary care of men, in securing their own interests, yet the deductions of experience in this matter, would lead to very different conclusions. As we look abroad into the world, there is scarcely any object, however trifling, which does not seem to gain more attention, than the Word of God. Probably more than three quarters of those in this country, who have access to this work, never *voluntarily* spent an hour in seriously looking over its pages, from any interest to discover what were its instructions on any particular doctrine, or matter of duty.

Parents seldom seem to feel any interest in having their children taught the grounds of believing it the Revelation of God, nor are any pains ordinarily taken, to teach children the proper mode of interpreting its language, or the knowledge necessary to understand its various allusions and illustrations. No school book is known to be in existence in this country, which has either of these objects in view. We see no anxiety exhibited by any community of men in reference to this subject. Mankind seem to believe the Bible true as a matter of mere report, because their fathers did before them, and all their neighbours do. Religious teachers fall in with the common notions of society, and leave their people uninstructed in the foundation of their confidence in the Bible, to believe in it because it is the fashion, and thus to give up belief when the fashion changes. If it is a fact, that belief is always proportioned to the amount of evidence *exhibited* to the mind, it is a matter of serious enquiry, as to the probable amount of belief in the evidences of Christianity, and of the correct preservation, and faithful translation of the Revelation of God, where neither parents, nor instructers, nor the teachers of Christianity, except in rare cases, ever make this a subject of instruction.

Meantime those who would destroy the confidence of mankind in the Bible, are much more industrious in sapping the faith of men in this inspired record. Some of our leading and most elegant historians, are those who have made this one direct object of their efforts, and many of the works most commonly read by youth have this insidious tendency. Infidels are open in their efforts to destroy Christianity, while there are others, who in periodicals, in newspapers, and from the pulpit, are teaching men that the Apostles were incompetent to record the instructions of God, and left their works full of errors and mistakes; that the Old Testament is a mixture of truth with Jewish fables, that the Bible is interpolated, and altered, and defaced, so that reason is now the best and most substantial guide in leading to heaven.

In like manner, the mode of obtaining a correct knowledge of the truths of the Bible, seems a matter of little interest. Men seem to suppose that it is the exclusive business of religious teachers, to learn to interpret the Bible, and every man is willing thus to trust his faith, to the diligence and faithfulness of another. Some persons appear to feel a pride in their indifference on this subject, and boast that they never trouble themselves about such contested points; as if the mode of securing their own eternal happiness, was a matter to be left to grave divines, and learned theologians.

As the result of this inattention to the inspired volume, mankind, in relation to their belief, are the creatures of circumstances, and a man's faith is determined more by his latitude and longitude, than by his intellectual efforts, and his candid and serious examination of the Records of truth.

But there is another, and still more powerful cause, operating to produce these diversities of opinion, a cause which operates not only directly when examining the truths of Revelation, but which is in a great degree, the cause of the *inattention* of mankind to the word of God. This cause is found in the nature of the truths revealed, and the duties required

in the Bible. It has previously been shown how much influence the leading desires of the mind have, in making those ideas most in consonance with the wishes, vivid and distinct, so that those which are agreeable, are objects of continued contemplation. Whatever truths, therefore, are found in agreement with the chief desires of the mind in revelation, are readily recognized and become prominent, while truths which are painful, are more faintly conceived. Yet it has been shown, that in spite of this phenomenon of mind, if the attention can only be secured, truth will produce its effect on the mind, and cause the belief even of what is painful.—Therefore, inattention is generally the resort of most minds, and the world as a general fact, have no fixed opinion, at all on the subjects of Revelation.

But those of a more reflecting cast, who do attend to these truths, are liable to continual influence, from the wishes and desires of the mind. That man who is sincerely seeking for duty, and is willing to obey whatever he finds to be the will of his Creator, is prepared to find the truths of the Bible without danger of mistake. But most men come to the Inspired Volume, full of the business, cares, and pleasures of this life. Their leading desires are for the riches, honours, and enjoyments of the world. They are living to secure the greatest amount of earthly good to themselves, and to those most intimately connected with them, and with these desires they find little to meet their wishes in the Bible. There they find this law of their Creator, which is to stand when heaven and earth shall pass away.

"*Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, and thy neighbour as thyself.*" And when He dwelt on earth, they find Him still urging these unchanging requisitions. "*Lay not up for yourselves treasures upon earth, but lay up for yourselves treasures in heaven. Seek ye first the kingdom of God, and his righteousness. Love not the world, neither the things*

of the world. He that loveth father or mother more than me, is not worthy of me, and he that loveth son or daughter more than me, is not worthy of me. And whosoever doth not deny himself daily, and take up his cross, and come after me, cannot be my disciple. Enter ye in at the strait gate, for wide is the gate, and broad is the way, that leadeth to destruction, and many there be who go in thereat; because strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it. Without holiness, no man shall see the Lord."

Such are the requisitions of Revelation, upon a busy, an ambitious, a pleasure-loving world. These are hard sayings, but still more painful, are the awful sanctions that enforce obedience.

"*The Lord Jesus Christ shall be revealed from heaven in flaming fire, taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction, from the presence of the Lord, and from the glory of his power. And those that sleep in the dust of the earth shall wake, some to everlasting life, and some to shame and everlasting contempt,*" and at the winding up of the closing and awful scenes of this world, this is to be the sentence of the Almighty Judge : "*He that is unjust, let him be unjust still, and he that is filthy, let him be filthy still, and he that is holy, let him be holy still.*"

These causes are sufficient to account for the variety of belief now existing among mankind in regard to the Revelation of God, and the truths it teaches. Men grow up without being taught to study the Bible, or to learn the evidence of its truths, and hearing certain opinions advocated by parents and friends around them, and as a matter of course adopt them. All the prejudices of habit, and family, and party attachments gather around, as life advances, while generally speaking, it is for man's *interest* as the world judges, to remain in the belief in which he was educated. For any such changes, are generally accompanied by the loss of estimation

and regard among many of those whose good opinion is most valued and desired.

If this were a subject upon which mankind employed their intellectual powers, if opinions were adopted as the result of attention to the evidence of the authority of the Bible, and of studying the oracles of Truth, employing the common sense rules of language in interpreting this record, trusting to the intellect which the Creator bestowed for this purpose, to the sincerity of the desire to learn truth, and to continued diligent and patient investigation and comparison of all that is written for our instruction; if this were the common method by which men acquire their opinions as to what the word of God teaches, the wide spread dissensions of the Christian world, would indeed give countenance to the fear, that Revelation is of no essential aid in imparting assurance, as to what are the instructions of the Creator to his creatures.

But the diligent and faithful seeker of truth, after having patiently examined the overwhelming evidence of the truth of Christianity, the authority and accuracy of its records, the faithfulness of their preservation and translation; after having obtained and arranged the rules which he employs in understanding other books and the common language of life, and secured the knowledge necessary to apply them to the word of God; after having applied these rules, on every subject of enquiry connected with the doctrines and duties of religion, by collecting and comparing all that the Bible teaches on the several points of importance, can make up his mind with a degree of certainty known on no other subject of importance, and of which no other subject, from its very nature, can furnish such complete satisfaction.

Such a man never can have his "*faith*," though he may often find his "*patience*" greatly tried, when he goes out into the world. He will sometimes be met by the Infidel, who, with a supercilious sneer, will question his intellectual powers, and pity his bigotry, and smile at the narrow prejudices of

education; but who, when called to defend his own faith, to exhibit proofs of his knowledge on this subject, and his skill in reasoning, exhibits the most shameful ignorance, and the most pitiable weakness.

Again, he will meet those who assail the word of God as a mixture of truth and falsehood, as a collection of wise sayings and Jewish fables, as a medley of pure truth, and blinding errors, as a record made up of the blundering accounts of the Apostles, interspersed with the blundering errors of transcribers and translators. From such he will hear of his blind attachment to creeds, of his strange neglect of his reasoning powers, of the puerility and absurdity of the dogmas of his cruel and bigoted faith, of the importance of reason, and the dignity and independence of the human mind. He will be told that men should throw off the shackles of prejudice, and think for themselves; that there are but a few such independent minds in the world, and that his admonisher, by good fortune, happened to be born as one among such minds. And yet when such pretensions are examined, in all probability, he will find himself in collision with a man, who never read a volume on the subject of the Evidences of Christianity in his life, who does not even know where to look for the mode of establishing the Sacred Canon, who could not tell, when or where it is pretended the several books were written, or how they were preserved, or how they found their way into the Sacred Volume; who knows not from any examination, by whom, or how, or when the Bible was written, preserved, and translated. He encounters one, who has never acquired the knowledge necessary to enable him to judge whether there are mistakes in the Bible, or not, who, if he is asked what are the rules of interpretation employed, and the method used in studying and digesting the Bible, would be astounded at the irrelevancy of the question. He meets with one, who pins his faith on the information he occasionally obtains from the pulpit, and from the anonymous writers

of periodicals, pamphlets, newspapers, and tracts ; who retails the slang about reason, and interpolations, and one hundred and forty thousand various readings, and the independence of the human mind, and the nobility of man, without knowing what reason is, or what its fair deductions are ; who never examined any legitimate source of information, to learn the nature of these various readings and interpolations, and never turned his thoughts long enough from his business, or pleasure, to give his mind a chance to gain independence, or to develope its nobility.

Or if he should chance to encounter one of this class, whose information and research was more extended, he would find him busily employed, on the one hand, in praising and illustrating Christianity, in descanting on its evidences, and labouring most faithfully to prove that its truth was established by *competent witnesses ;* while on the other hand, he is labouring as hard to prove the Bible full of mistakes, its authors encumbered with Jewish prejudices and ignorance, and guilty of such tremendous mistakes in their records, that men of common sense, would not admit them as competent witnesses on any subject *less* important, than that of religion. He will find such an one, toiling to beautify the superstructure of Christianity, clearing away its rubbish, and re-polishing its front, while ever and anon, he plucks from the foundation its very corner stones ; and if any one attempts to stay his daring hand, he points to all he has done for the ornaments above, still toils at the destruction below, and alternately smiles at the weakness, or mourns over the uncharitableness, of those who deny his claims as a "wise master builder." As time passes on, the results of such labours are disclosed. There is beheld the once glorious structure, its walls fallen down, its arches unlocked, its polished shafts all broken, its entablatures defaced, its graceful ornaments all entombed in decay. Above the mighty ruin cowers the demon of Infidelity. Beside it sits the mournful author of the evil, apparently unconscious of his

guilty agency, and repining that its *Maker* should suffer so beautiful a fabric thus to perish away.

But this is not the most grievous trial. He meets those who acknowledge the Bible as the infallible word of God, demanding their diligent and faithful study; who pride themselves on their belief of the solemn truths it reveals; who are offended at the suspicion of denying themselves to be in such awful danger, and under such tremendous obligations; who are ever ready to join in the hue and cry against infidelity and heresy, and yet who knows no more about the authority, origin, and preservation of the Records of their faith, than they do of those of the Alcoran; and by reason of the information conveyed by popular histories, many know more of the origin of the Alcoran, than of that of the Bible. He meets those who will most strenuously defend every article of their faith, without ever having looked into the Bible to see if it should chance to be there; with many who believe every thing their ministers and parents teach them, and never imagine that any other evidence of truth is necessary but such assurances. He meets with thousands that would be shocked to have their faith in the Bible questioned, who could not urge a single rational cause for believing it; who are high in their self-complacent zeal in maintaining the true faith, without being able even to state what it is.

Thus mankind put the light of Heaven "under a bushel," and rush into darkness; and as they grope their way amid mazes, and briars, and bogs, are wondering why they meet so many difficulties, and why they encounter so many opponents, and why every one is taking a different course, and why the Maker of the world has put them into such disastrous circumstances. And thus the pitying and gracious Creator and Redeemer, as he dwelt on earth, describes the causes of all these ills. "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth

evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth, cometh to the light, that his deeds may be made manifest."

CHAPTER XX.

ON KNOWLEDGE GAINED BY REVELATION.

The causes of the various opinions of men, on a subject where certain knowledge is attainable, have been pointed out, and from these, in a measure, may be inferred the correct mode of obtaining the knowledge revealed, and such evidence of its truth as affords certainty. The first thing necessary is, to obtain the evidence that the Book which any person adopts as the standard of faith, is a true and accurate record of the will of God, faithfully preserved and translated.

The next thing is, to obtain the rules for interpreting language. This, if it can be done in no other way, could be effected by observing how, in common life, and common books, we distinguish figurative from literal language, and how we interpret both; for the Bible is to be interpreted on exactly the same principles. To aid also, in understanding the Bible, the knowledge of the geography of the countries alluded to, their productions, the manners and customs of their inhabitants, and various particulars of this kind must be sought. When this is done, a person is ready to study the Bible as a rational and independent mind should do it. Various modes might be adopted in examining the Bible. None is more interesting or satisfactory, than selecting the various points of

doctrine, or of duty, and by means of marginal references, obtaining all that is said on these points throughout the Bible.*

In performing this duty, mankind are obligated to trust to their own judgment, after proper examination, and not to rest on the opinions of others. The Bible is written for *all mankind*, and it is the Romish Church alone that maintains, that it was written only for ordained ministers, and that the common people are incompetent to judge of its contents. No man is obligated to believe a thing because his parents, or because his religious teacher believes it. He is under obligations to learn for himself, by a diligent study of the Bible, all that concerns his eternal well-being. If he finds himself coming to different results from others whose opinion he respects, he is bound to seek their reasons, and fairly and candidly to judge of them, but never to take, or give up, an opinion in regard to what the Bible teaches as *his* faith, and *his* duty, at the bidding of any human being. "To his own Master," on this ground, every man "must stand or fall." No man can judge of the evil biases, or false prejudices of another mind, nor can he in these respects, regulate any spirit but his own; and, therefore, after all knowledge, and all evidence has been sought, a man's own judgment, in view of this evidence, must be the final umpire.

And in reference to obtaining a certain knowledge of all the truths most important to the eternal welfare of man, there are no serious difficulties to be found, by a diligent and candid examiner. For there is a very important distinction to be made, between the knowledge necessary to understand *all* the Bible, and that which is needed to learn its essential truths.

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* Horne's Introduction to the Study of the Bible, in 4 vols. octavo, is a library of Biblical knowledge. This, together with the English copy of the Polyglott Bible, bound with *interleaves* of copious *marginal references*, (which can be obtained in our principal cities,) would furnish a person with almost all that is necessary to a correct understanding of the Bible.

As an illustration of this distinction, we may suppose a foreigner to arrive in a country, ignorant of its scenery, its climate, and the names and peculiarities of the various objects which a traveller would meet, unacquainted with its manners and customs, and of its methods of government and jurisprudence, ignorant of its professional pursuits, and without any knowledge of its literature, poetry, and philosophy. Such a man wishes to learn the safest and most agreeable route through this country, the places where he must stop, and the methods he must pursue in supplying his wants, and securing the object of his journey. He has put into his hand, the records of a former traveller, with all these peculiarities he desires, recorded in the most simple and precise manner. At the same time this work is interspersed with many other particulars, with allusions to scenery, with quotations from the literature and poetry of the day, with facts relating to professional pursuits, and various things of the kind. All these particulars the stranger finds he has not knowledge enough to understand. He knows that he must acquire much more information before he can judge of the accuracy, or merits of the writer. But still the book answers the object for which it was given. It is a safe, a sure, and a convenient guide on his journey, and all its directions, on these subjects, he can understand.

Thus it is with the Bible. It is given as a guide through the journey of life, and its great object is to lead men to heaven. But its pages abound with history, and poetry, and figurative allusions, and prophetic writings, and a variety of compositions, that demand a great amount of knowledge to understand and explain. Yet still, in reference to its great object, it is written so plainly, that "he that runneth may read, and the wayfaring man, though a fool, need not err." There is no point of duty where man can anxiously enquire, but what if all that the Bible contains on the subject, is collected,

and presented to an honest and enquiring mind, the most entire satisfaction can be obtained.

For these subjects are not abstruse principles, and metaphysical nicities. They are matters of fact, that are expressed in the plainest and simplest language, and can be recognized by the humblest mind. Who the true God is, what is his character, the duties we owe to him, and to our fellow men, the consequences of guilt, and the rewards of virtue, cannot be easily expressed in language, without being level to the comprehension of all, who will give the necessary attention.

It is true that there are other subjects of importance interwoven with the fundamental truths, subjects which should be attentively studied, and faithfully investigated, as important *aids* in advancing the best interests of man ; and yet if the fundamental truths are understood and obeyed, these others are not *indispensable* to securing the great object of existence, preparation for the eternal world.

But though in learning the truths of the Bible, no man has a right to trust the formation of his faith to the judgment of any human being, still he is unwise to trust entirely to his own unassisted reason and judgment. For so powerful are the prejudices of early education and wonted modes of thought, so strongly are the wishes of mankind opposed to the self-denying duties of religion, and so unwelcome are many of its painful truths, that no man can escape the danger of strong bias from these causes. The only sure protection from this danger is revealed in the Word of Truth. "Trust in the Lord, and lean not to thine own understanding ; in all thy ways acknowledge Him, and He shall direct thy paths ; for the meek will he guide in judgment, the meek will he teach his way."

There is nothing which can bring the mind into so favourable a state for an unbiased and candid examination after truth, as retired and devout aspirations to the God of Truth, that the

mind may be freed from prejudice, and every wrong desire. The man who comes to the word of God, with the sincere desire to find the truth, who takes all the means in his power to discover and understand it, who seeks the aid and direction of Him, who gave the Inspired Record, never can fail of obtaining full and complete satisfaction. He thus acquires that faith which is so real, that it is described as "the substance of things hoped for, and the evidence of things not seen."

In studying the Word of God, it is of the utmost importance to bear in mind, that it is a collection of writings, composed at many different periods of the world, and written by persons surrounded by different scenes, and with different habits and modes of thought, and yet intended for all mankind, of every age and nation, of all degrees of refinement, and with all varieties of habits and customs. Of course, we cannot expect to read and understand it, in all its parts, as we do other books, nor find every thing accommodated to the tastes and habits of the present day.

Some difficulties, resulting from a want of regard to these circumstances, and from other causes, will be pointed out, as serving to illustrate the position, that it is a want of knowledge and attention, which occasions most of the difficulties urged against the Bible, by those who trust to hearsay for all they know about it, and thus find themselves encumbered with difficulties, whenever they attempt to understand it.

There are some parts of the Bible, where the actions described, and the language used, would, in the present age, seem irrational, and perhaps absurd. Thus the actions of many of the prophets, in their mode of instructing the Jews, without proper information, would have this aspect. But this people, at the time these books were written, were accustomed to such kinds of metaphorical language and actions. We find all nations, in the infancy of knowledge and refinement, using such symbolical actions. Thus the savage of the wilderness

smokes his pipe of peace, and weaves his wampum sign of amity and good faith. The Jews were in the habit of being instructed by the actions, and signs, and emblems of the prophets, and to them allegories, metaphors, parables, and emblematic actions, were a language as common, and as readily comprehended, as are the philosophic modes of expression, used by more learned nations.

There has been the same difficulty felt, in respect to what, in the present age, among the most refined nations, would be called a violation of taste and delicacy. But the same considerations remove this difficulty. Many objects which, with our associations, are vulgar and unrefined, possessed a very different character to those who composed the writings of the Bible. As an example of this, may be mentioned, the allusions made to certain animals. With us, the ox and the ass, are associated with dulness and stupidity, but with the Jews they were considered as emblems of beauty and strength, as this race of animals, with them, differed essentially from ours.

In regard to subjects of delicacy and refinement, these things are matters of mere conventional agreement, upon which different nations have their own peculiar notions. What is regarded by some nations as the height of indecorum, is considered perfectly proper in another. Thus in some countries, at the present day, it is considered extremely indelicate for a female to expose her face, except in her private apartment. Some subjects of conversation, which are forbidden in circles of refinement in one country, will be considered perfectly proper in those of another. On these subjects, there is nothing inherently, either right or wrong, and they become so, only when persons violate the laws of delicacy and propriety under which they are educated. A correct taste and true refinement, will ever strictly observe the rules of society, in these respects, whatever they are ; and a pure mind will never be disturbed with what is seen to be no violations of propriety, when all the circumstances are considered. The

habits of society among the Jews, on these subjects, differed from ours, and this consideration, to a well informed mind, removes all difficulties. Such a mind, while yielding strict obedience to the present laws of taste and refinement, would feel that it were demanding absurdities, to expect that the ancient patriarchs and prophets, should have conformed to such rules, hundreds of years before they were ever known.

There are other particulars, which seem inconsistent with principles of rectitude, that a little attention and enquiry will explain. Thus the imprecations, which seem so revengeful in the Psalms, and other parts of the Bible, are explained, by showing that the Imperative Mood and the Future Tense, in the original language, were expressed by the same word, so that it may as correctly be translated a *prediction*, as a *wish*, or *desire*, and the first, being most conformed to the other parts of Scripture, is to be taken as the true meaning. Thus, "*Let* their table become a snare," &c., is more properly translated, "their table *shall* become a snare," &c. Thus, in the New Testament, St. Paul, in speaking of a man who had done him evil, says, "the Lord *reward* him according to his work." This is more properly translated, "*will reward*."— Thus again, when the Israelites *borrowed* the jewels of the Egyptians, by God's command, and thus spoiled them, the words translated, "*to borrow*," is in other parts translated, "*to ask*," and should be thus translated here, as equally grammatical, and more consistent with other parts of Scripture.

There are some places in the New Testament, where quotations are made from the Old Testament, that seem either *irrelevant* or incorrect. This difficulty is removed by a little information. It appears that the Jews had their Scriptures divided into *portions*, called by the name of the *person*, or the *subject*, which was the main topic. Thus in Romans it is said, "Wot ye not what the Scripture saith *in Elias*," that is, in that portion of Scripture which speaks of Elias.

It was also customary, in quoting these passages, for illus-

tration of any sentiment, to give only the *first few words*, because the Jews were so familiar with their Scriptures, that they would recall the whole, without repeating it. This accounts for some quotations in the New Testament, which seem irrelevant because the *first part* of the passage only was quoted, while the part which was applicable is omitted, as being supposed to be understood. An example of this is found in Hebrews 2:13. where the Apostle is showing that the Lord Jesus Christ, had suffered the same sorrows as the race he came to redeem, and he quotes this passage as an illustration, "I will trust in him." In this connection it is not appropriate, but it is the name of a passage where "trust in God," is the subject, and if we refer to this, in the 18th Psalm, we shall find this passage, in connection with a description of severe suffering, which we are taught, prefigured the sufferings of Christ, in David, his distinguished type.

Some passages that are quoted in the New Testament, differ from those in the Old Testament, simply because the Apostles quoted from the Greek version of the Old Testament then in use, and our translation was made from the original Hebrew.

We also find in the New Testament, quotations from the Old Testament, which appear as if the writer supposed the event described was the fulfilment of a prophecy, which he quotes, and yet when we refer to the place in the Old Testament, it is very manifest that no prophecy could have been intended. This is explained by the fact, that the Jews were in the habit of quoting Scripture to illustrate remarks, just as we quote poetry and classical writers, and where we should say, "as the poet says," the Scripture writers used the Hebrew idiom "that it might be fulfilled," which did not always signify the fulfilment of a prophecy, but sometimes merely that the idea resembled, or could be expressed by the words of the prophet. Thus the expression applied to Christ, "out of Egypt have I called my son," as recorded in Mat-

thew 2 : 15. and quoted from Hosea 11 : 1. is an example. This idiom was also used in referring to actual prophecies, and their fulfilment.

In regard to the prophetic parts of Scripture, they are the most difficult portions to be understood, owing to the metaphorical language employed, and the many other particulars which need to be understood, in attempting a full explanation of them. There are parts which are clear and readily understood, and others more obscure. But the indistinctness of one part can be satisfactorily accounted for, and does not in the least affect our reliance on those parts we can clearly understand.

There are some parts of the Bible where the obvious meaning of the present translation, would lead to the supposition, that God was the *direct* and *efficient* cause of wickedness. But beside the fact, that this contradicts other parts of the Bible, is the evidence that another translation is equally in agreement with grammatical rules, and more appropriate in its nature. Thus in the case of Pharaoh, it ought to be "and the heart of Pharaoh *was hardened*," instead of "*He*, (i. e. God,) hardened Pharaoh's heart." And the passage quoted in Romans, as quoted from Exodus 9 : 15. should be thus translated, "For if now I had stretched out my hand, and had smitten thee and thy people with the pestilence, thou shouldest have been cut off; but for this same purpose have I preserved thy life, that I might cause thee to see my power, and that my name might be declared through all the earth." There are a few other passages which may be found encumbered with some such difficulties, which could soon be explained by study and enquiry.

Another difficulty has sometimes resulted from the record of the crimes of those, who were the chosen servants of God. But because these crimes are recorded, it is no proof that they are approved, but the express declarations of God in other passages demonstrates that they were offensive to Him.

Yet the crimes thus recorded, though sinful actions, have more palliating circumstances than many are apt to suppose, who forget the customs of that age, the few restraints, both of opinion and of laws, and the imperfect religious instruction then enjoyed. Those good men when guilty of these crimes, did not break away from such restraints, as now hold men from the perpetration of such guilt.

There are some things in the Bible, which cannot be fully explained, from a want of more minute circumstances, than are recorded. Neither the Old or New Testament are a regularly connected history. They are a collection of important and interesting events, of private and public history, sometimes minutely related, and sometimes with things omitted, which are needful to the full understanding of all parts; sometimes in chronological order, and sometimes not. The Bible does not profess, and was not intended to be a regular chronological history. The foregoing remarks are some evidence of the importance of study and enquiry to attain a right understanding of the several parts of Scripture, and they show that the common objection urged by those who would destroy the confidence of mankind in Revelation, are chiefly owing to guilty prejudices, or ignorance and neglect.

It is sometimes urged that men have not *time*, or *opportunity*, to search out the knowledge necessary to understanding the Bible. To this it may be replied, that the eternal and infinite interests involved, make it the most outrageous madness to allow any other pursuits, or any other interest to take the precedence of this. It may also be shown, that to understand the fundamental truths of the Bible, such as are necessary to prepare men for heaven, does not require extended research or laborious study. They are written with sunbeams on every page of the Bible.

Yet, every man is obligated to know the evidence that the Bible he reads, is the word of God, without any mixture of falsehood and erroneous sentiments. There are persons in

all parts of the land, who are ready to attack every man that confides in the Bible, with assertions that this confidence is misplaced, with assurances that some parts of the Bible are foolish, and some are immoral, and some are contradictions, and some are mistakes. And if men continue as ignorant and as inattentive to this subject as they now are commonly found, they have nothing to say in defence, but only to acknowledge their ignorance, and hope there is *some* way, they know not what, for removing such serious objections.

But there are *some* other grounds for defending the Revelation of God, beside showing the results of inattention, ignorance, and the strong bias of feeling, and education, and prejudice. It can be shown, that if there were *inexplicable difficulties* in regard to the matters revealed, and the mode of communication, and also in regard to the preservation of the Bible, yet that these would be nothing to the purpose, so long as there is evidence that it is indeed a communication from God.

For it can be shown, that we are wholly ignorant, and utterly incompetent to judge, both as to what are the rules, and the information, which are most necessary to be communicated to man, and as to what is the best method of doing it, and the proper time, and manner of effecting it. The government of the material world, and the results we are constantly discovering, make it manifest that the Creator is acting on vast and comprehensive principles, or general laws, of which our faculties and our limited knowledge, make us altogether incompetent judges. We know not the grand and general results, which the Eternal mind is developing, nor how much this world, and the dispensations of his providence here, may be connected with other worlds, and other plans and purposes, of which we have no conception. As we cannot tell the general plans and purposes of an Infinite Mind, in its eternal schemes, how can we constitute ourselves judges of the fitness and the wisdom of all the truths he has been pleased

to reveal, or venture to pronounce them other than wise and good, when we have nothing by which we can demonstrate any assertion respecting them.

We are continually discovering matters, in the works of nature, which teach us our impotence in instructing Him, who "sees the end from the beginning." Thus we may wonder that those instincts are bestowed upon brutes alone, that save them from evils in eating and drinking, which are so destructive to mankind; and we may wonder why man can learn the motions and orders of the planets, and remain ignorant of many things in every day concerns, which would save him from sickness, and pain, and death; and why every blessing of life is so given, that by its perversion it may prove the bitterest curse. All these, and many other considerations, teach us, that we are equally incompetent to question the wisdom of God, either in the works of his hand, or in the Book of his Word.

If, therefore, Infidels *could* show that according to common rules, the Bible was not arranged in the best manner, that it contained things which seem foolish and weak, and that it was encumbered with many difficulties, and mistakes, it would be little to the purpose. They could not prove that a Revelation *without* these difficulties, would have been any better, or so good, in accomplishing the purpose designed, because they are utterly ignorant of *all* that *is* designed, and of course, of the best modes of accomplishing it.

And were the *evidences* of this Revelation much inferior to what they are, it would not at all absolve men from their obligations to make it their rule of duty, so long as there remained even a bare *probability* that it was a communication from God. For it has been shown, that men know and feel themselves obligated to act according to the balance of probabilities, in all matters of importance, and are judged rash, and injudicious, and wicked, in opposing preponderating evidence. These very difficulties, did they exist, might be

intended as the trial of virtue; for no virtue can be known to exist where there is no temptation to act wrong.

If, therefore, nothing could be urged in favour of Revelation, but that it has *just a balance* of positive evidence in its favour, men would be obligated to act as if it were true, whatever difficulties might be discovered and urged against the rationality of its contents, or of its mode of communication.

There is but one Book in the world, that makes any rational claims to be a Revelation from God. This Book assures mankind that they are in danger of the eternal loss of all happiness, and professes to teach the mode of safety and escape. No man pretends that there is any danger resulting from yielding reverence and confidence to the precepts of this Book, nor any evils following from that strict conformity to its requirements, which such reverence and confidence is most likely to secure. Whoever, therefore, attempts to shake the confidence of his fellow men in this Record, either by destroying the evidence of its truth, its correct preservation, or its infallible authority, is wantonly and wickedly trifling with the most solemn and awful interests of his fellow men. For if he finds that *he* can respect a Book, full of mistakes and errors, and rest his faith on the instructions of men less qualified than himself, to determine what is rational and true, he must know by experience, that his fellow creatures can never follow his example. He must know that it is one of the first dictates of common sense, that a man, or a book, whose assurances, by reason of ignorance, or prejudices, or mistakes, cannot be taken on matters of importance, cannot be regarded as a certain guide at all. If, therefore, a man has lost his confidence in the Christian Revelation, he is acting the part of an enemy of his kind, in attempting to destroy that of his fellow men. And whoever ventures on such a rash and hazardous experiment, ought to be well furnished with arguments and evidence, to support the positions he maintains.

A man who denies that the Bible is a Revelation from God,

supported by internal evidence, and by the external proof of miracles, and prophesy, is obligated to *prove* all the evidence of Christianity false, and to *prove* all the miracles of Infidelity true ; and when he had done this, he is obligated to keep his proof to himself, as an evil, which, if communicated, would disorganize society, and destroy the best interest of men, even for this world alone. And a man who maintains that the Bible was written by men, who, owing to ignorance, or prejudices, or negligence, recorded things which, if interpreted by common sense rules, convey falsehood instead of truth, is bound to *prove* all that he asserts. No man has a right thus to impeach the Apostles of Jesus Christ, those men most reverenced and admired by all the pious and virtuous on earth, without the fullest evidence, and the most abundant proof. He should be able to *prove*, in the first place, that things *are* false, as either contradictory to matters of fact, or to the laws of reason, and then from his own personal examimation, that the falsehoods he charges upon the Apostles, be they wilful, or be they unintentional, were actually recorded by their hand, and have been faithfully perpetuated through all the thousands of copies, and versions, and translations in the world.

Or if he allows the integrity and competency of the Apostles, and lays the blame on translators and copyists, he is again bound, first to prove the falsehoods, and then to bring proof, that they are interpolations, or mistakes of transcribers. No man's mere assertion should be taken, on a subject, where the hopes of all mankind, for this world and for eternity, are resting ; nor should the rash asserter of such calumnies, escape without upbraiding, unless he can *prove* all he maintains. Nor then is he free from the imputation of wantonly and needlessly destroying that best safeguard of virtue and religion, unshaken confidence in a Book which advocates virtue, and denounces vice, and uses all its influence to comfort and bless mankind.

Sad is the thoughtlessness, and awful the responsibility of

many, who, by private influence and public efforts, are madly endeavouring to undermine the foundation of confidence in the Revelation of God ; while it is mournful to behold such, inspired with the persuasion and cheered with the hope, that by these disastrous efforts, they are benefitting their fellow men, and doing service to God.

The evils which have resulted to the human race, from a neglect of serious and candid *attention* to the Revelation of God, are many, even independent of the destinies of a future life, which are so intimately connected with it. This has been the fruitful source of all the multiplied religious controversies, which, in every age, have disgraced the name of Christianity, and filled the hearts of thousands with bitter animosities, rancour, and pride. For it is not the meek and humble enquirer after truth, that comes forth from his closet to denounce and upbraid. Such an one, with the humbling sense of his own imperfections, with the consciousness of his own past guilty ignorance and neglect, looks upon the errors and ignorance of those around, not with the pride of conscious superiority, but with the most sincere commiseration, while he exercises that true benevolence and christian charity, which would spend and be spent, in the service of those, whom he knows are in error, and are suffering from ignorance that is not their *misfortune*, but their *crime*. It is the man who is encumbered with the prejudices of education, the excitement of party, and the self-sufficiency of pride, that is the most fierce to denounce, and the most severe to condemn.

It is the imperious duty of every man who values the Christian religion, to prepare himself to defend the Word of God, upon which he rests his faith, both from the open, and the insidious attacks, which, in this age and country, are multiplying. The hope of this nation rests solely on the virtue of the people, and religion is the foundation of all virtue. Every man, therefore, who professes to be a lover of his country, and of his kind, should furnish himself with modes, both of

attack and defence, in supporting the authority of that Revelation, upon which are suspended all the interests of virtue and happiness for this life, as well as all the hopes of man for eternity.

Infidelity has so long, and so repeatedly, been connected with vice, and the entire disruption both of civil and social ties, and is so barefaced in its absurdities and pretensions, that most reflecting minds, and most well wishers to society, hold themselves aloof from its contaminating alliance; for often where Infidelity has secretly chilled the heart, it is discerned as so hateful, and so disastrous in its open avowal, that men tremble at the danger and responsibility of such a course.

But there are attacks made upon our holy religion, which are much more dangerous and alarming, because they are so insidious, and so undefined, that even the assailants themselves, are fancying they are striving to build up the cause which, in fact, they are labouring to overthrow. It has been shown, that a man who maintains that the Book which he receives as the standard of his faith, is so interwoven with mistakes of the original composers, or so corrupted by the blunders of transcribers and translators, that, when interpreted like other books, it is a mixture of truth and falsehood, has no more a Revelation from God, than a Heathen or an Infidel. For he has nothing to guide him but reason, in detecting truth from falsehood in the book he calls a revelation; and it has been shown, that reason, in regard to God, and the future world, leads only to darkness the most disastrous and profound. Of course, the man who is striving to propagate such opinions, is aiming to destroy the confidence of his fellow men in Revelation; is striving to take from mankind all the hopes which are now resting upon what, to thousands, is the infallible "pillar and ground of the truth."

And what adds greatly to the danger of such attacks upon the foundation of virtue and religion, is the character of many, who are found advocating such opinions. For among them

are the learned, the intelligent, and the amiable ; those who are exemplary in all the external duties of religion ; those who are seriously and honestly believing that they are contributing to enlighten and benefit mankind ; those who, like many in the days of our Saviour, are " wasting the church," and yet " verily think they are doing God service." Such honest sincerity in advocating sentiments, whose pernicious tendency, both common sense, and the experience of mankind, exhibit as disastrous, gives them a consequence and importance which nothing else could afford.

These are attacks on the foundation of Christianity, which are the most difficult to meet, both with a proper spirit, and with proper modes of defence. For where men are sincerely believing themselves right, and are acting conscientiously, it is in vain to meet them with rebuke, or assail them with ridicule, those powerful weapons, before which Infidelity, that advances no such claims, can be made to quail. A man who is rebuked for doing what he believes to be right, or ridiculed for what he holds as the articles of his faith, will strengthen himself with the consolation, that he is persecuted for righteousness sake, and turn off ridicule, as the scoffs of ignorance or impiety, that benefit rather than injure his cause.

And yet the Bible must be defended from such assailants, or the foundations of Christianity are shaken to their centre. No person is prepared to meet such attempts, who is not well acquainted with the evidences of Christianity, furnished with proper information as to the correct preservation of Scripture, and supplied with the common rules of interpreting language, together with the knowledge necessary to apply them. In addition to these, it is very important, that all persons likely to encounter such opponents, should supply themselves with a correct definition of certain terms in our language, which are used very vaguely, and which, if correctly employed, would soon settle many disputed points. These terms are the following : " *reason*," " *charity*," " *bigotry*,"

"*creeds*," "*revelation*," "*inspiraton*," "*faith*," and "*persecution*."

Reason, is a term which, in such discussions, signifies those *primary truths*, or *principles of common sense*, which are at the foundation of every act of reasoning. Of course, when a man asserts that any opinion is contrary to reason, he is bound to show that it is *contradictory* to one of these primary truths. But the term is often incorrectly used to signify the same as "experience;" and when the assertion is made, that a thing is contrary to *reason*, it is intended to signify, that it is contrary to the *experience of mankind*. This is the same argument which Hume advances against the miracles of Christianity. When, therefore, a man asserts a thing maintained, to be contrary to reason, he should be required to give his definition of reason, and then his opponent is prepared to make his defence.

Bigotry, as gathered from our best lexicographers, may be defined, as a *blind* and *unreasonable* attachment to opinions. Whoever, therefore, holds a system of faith, which he has not established by the exercise of his reason, in the diligent study of the evidences of the authority of Revelation, and of the truths it records, is guilty of bigotry, in any expressions of strong confidence in his own opinions, or of disapprobation of those, who may chance to differ. No man has a right to upbraid even an Infidel, till he knows by examination, that there are good and sufficient reasons, to believe him without excuse in the course he has pursued. And one who warmly maintains the Christian faith and name, trusting barely to the report of others around, is a bigot in his belief, whatever it may chance to be. Every man is a bigot who is anxiously engaged in promoting or defending any system of faith, which he has not established by anxious and faithful examination. Of all bigots upon earth, the Infidel is probably the greatest, for he holds the most absurdities, and has the least rational foundation for his faith.

Bigotry is often used to signify simply, "believing that a person who differs in opinion is guilty for not knowing the truth." Thus a man who seriously believes his fellow creatures, from prejudice and want of attention, are holding pernicious errors, is called a bigot. When a person is accused of bigotry and uncharitableness, his best way is, to ask for a definition of the terms, and then he is furnished with the means of defence.

The term *charity* is often applied to signify simply "believing every human being safe, and on the way to heaven, who honestly believes what he professes." But this is not the signification which is warranted by Scripture, where we find it used to express that benevolence enjoined and practised by the Lord and his Apostles, who declared men to be in darkness and blindness, which was voluntary and guilty, and who went about to seek and to save "those that were *lost*."

A creed is a form of language, by which men express the leading particulars of their religious faith. Creeds are objected to by many, who pride themselves in believing a faith, which either *is* not, or *cannot* be expressed by any particular form of language. When such persons are encountered, it is expedient always to ascertain if they have any particular belief in any thing, and if so, whether it can be expressed in words. If it is found that they have a belief, which they express in language, it will not be very difficult to remove their objections to creeds, provided the definition of the term is mutually agreed upon.

A Revelation, is *knowledge* communicated by the Creator to his creatures, which is not to be gained by experience and reason. Of course, if a communication is made so that men cannot *know* certainly, which part is true and which is false, they have no *knowledge* communicated to *them* by the Creator, and consequently no Revelation.

Inspiration is generally used to signify such a superintending care of the Divine Author, as has saved his communica-

tions to mankind, from any mixture of falsehood. Those who claim that they have an Inspired Revelation from God, and yet that it contains mistakes, errors, and things contrary to reason, probably would define these terms differently. But there is no use in discussing such subjects, until the parties engaged, will settle the definition of these terms. For if a man maintains that he holds to a Revelation which is inspired, and his friend denies that he does, there is no mode of settling the question, but by an appeal to simple definitions.

The term *faith*, is defined according to its various uses, on page 140. It is always necessary, in discussions on this subject, first to settle the point, which of these modes of using the term is to be employed.

Persecution, is "any mode of forcing a man to give up his religious belief by the fear of temporal losses or sufferings." It is often incorrectly employed to signify the discredit which is the result of *exhibiting the truth*, upon those who are holding erroneous sentiments. An exhibition of truth, often exposes men to the loss of credit, when they are discovered to be in error; but an important distinction is to be made, between the *necessary effects* which follow the disclosure of truth, and the wanton infliction of evil, upon those who are supposed to be in error. This distinction, if clearly borne in mind, would relieve many, who suppose themselves exposed to malevolent attacks from those who are aiming to exhibit truth, and who dare not be deterred, by the fear, that some will be pained by its light, and call it the flames of persecution, rather than the cheering and life-giving radiance of Heaven.

In attempting the defence of Christianity against those who are ignorantly sapping its foundations, the best safeguards will be found, in *extended examination*, *clear definitions*, and a spirit of *forbearance*, *kindness*, and *love*.

CHAPTER XXI.

OBJECT OF THE FORMATION OF MIND.

One of the most important enquiries which presents itself to an intelligent mind, in examining the nature of any contrivance is, "what is the purpose for which it is designed?" As the mind of man is the noblest subject of contemplation and investigation, surely no enquiry can be more interesting or appropriate in a work, which professes to treat on mind, its laws, and phenomena.

In obtaining an answer to this enquiry, we can seek aid both from reason, and from Revelation. It is a subject, on which the deductions of reason, are much more satisfactory than on points where we seek knowledge, as to what *has been*, or what *will be*, merely from the aid of past experience.

The principle from which we reason on this subject is, that "the nature of a contrivance indicates the design of the contriver," and in what follows, it will be attempted to show, both by reason and by Revelation, that the object of the Creator, in the formation of mind, was *the production of happiness.*

The simple constitution of mind itself, independently of its connection with other minds, is one proof. For every mind is so made as to be continually under the influence of desire for happiness, and is thus continually stimulated to seek every mode of securing it; while the fear of suffering is equally powerful in stimulating to avoid all that destroys enjoyment. Another proof is, that the simple exercise of its own powers, is one source of happiness to every mind. The pleasure resulting from the exercise of taste in contriving, of skill in arranging, and of all the varied powers of intellect, and of the imagination, is a proof of the intention of the Creator.

Nor do we discover less evidence of the same design in the constitution of minds in regard to each other. We find that the purest and highest kind of happiness, is dependent on the mutual relations of minds. Thus the enjoyment resulting from the discovery of intellectual and moral traits in other minds, that resulting from giving and receiving affection, that gained by sympathy, and by being the cause of happiness to others, and that resulting from conscious rectitude, all are dependent on the existence of other minds. But we find that minds are relatively so constituted, that what one desires, it is a source of happiness in another to bestow. Thus one can be pleased by the discovery of certain traits in other minds, while in return the exhibition of these traits, and the consciousness that they are appreciated, is an equal source of enjoyment. One mind seeks the love of others, while these in return, are desiring objects of affection, and rejoice to confer the gift that is sought. The desire of knowledge, or the gratification of curiosity, is another source of pleasure; while satisfying this desire is a cause of enjoyment to those around. How readily do mankind seize upon every opportunity, to convey interesting news to other minds!

Again, we find that both in sorrow and in joy, the mind seeks for the sympathy of others, while this grateful and soothing boon it is delightful to bestow. So also, the consciousness of being the cause of good to another, sends joy to the heart, while the recipient is filled with the pleasing glow of gratitude in receiving the benefit. The consciousness of virtue, which consists in acting for the general good, instead of for contracted selfish purposes, is another source of happiness, while those who witness its delightful results, rejoice to behold and acknowledge it. What bursts of rapturous applause have followed the exhibition of virtuous self-sacrifice for the good of others, from bosoms, who rejoiced in this display, and who could owe this pleasure to no other cause than the natu-

ral constitution of mind, which is formed to be made happy, both in beholding, and in exercising virtue.

Nor are our susceptibilities of suffering, less a proof that mind was formed for happiness. For it is the fear of suffering, which is the most powerful restraint, in deterring one mind from interfering with the happiness of others. Both mind and matter are so constituted, that nothing is contrived for the direct purpose of producing pain, while our very susceptibilities of suffering are used as the means of promoting the general happiness. Were minds so formed that no evil consequences would result to themselves from destroying happiness, the experience of the world shows, that all enjoyment would be destroyed. All minds are formed, therefore, with susceptibilities of suffering, and placed in such circumstances, that destroying the happiness of others, will be a cause of pain to the author of the evil ; and thus our susceptibilities of pain are made the means of preserving our happiness.

Another proof of the design of the Creator is, that peculiarity of mind, which is pointed out in the chapter on Habit, by which it appears that a repetition of the *same* cause exciting painful emotions, weakens the susceptibility ; that is, the mind forms a habit of turning its attention from those things that awaken painful emotions. Thus it appears very evident, that these painful susceptibilities were given us, to stimulate to the acquisition of virtuous habits, and that when these are formed, the tendency of this peculiarity is to lessen the painful excitement when it is no longer needed. It is indeed true, that this, like every other susceptibility, may be fearfully abused, for if virtuous habits are not formed, under the stimulous applied, it continually is weakened in its power, and the hope of benefit, in a great degree, is lost. But one who yields to such monitions, and forms the appropriate habits, has a provision in the very constitution of mind, for diminishing the effect of a repetition of the same painfully exciting causes. It must however be recollected that such susceptibilities

are never destroyed ; a habit only is formed, of directing the attention to more agreeable objects of contemplation.

In connection with this, may be noticed one singular phenomenon of mind, and that is, the pleasure which is felt, in certain circumstances, in inflicting pain upon others, and in seeing others suffer. The existence of this fact cannot be denied. When we feel that we ourselves are wantonly injured, immediately springs up the desire to inflict some suffering on the author of the evil, and a sort of pleasure is experienced in being the cause of this chastisement. In like manner, when we see wanton cruelty practised, and others made to suffer grief, or pain, or shame, from the causeless malice of others, we feel an instinctive desire for retributive punishment, and a pleasure in seeing it inflicted. This is another proof that happiness was the object of the Creator in forming minds. For he has made them mutually dependent on each other for happiness ; then he has given them susceptibilities of suffering, which can be employed in deterring them from destroying each others enjoyment ; and lastly, he has made it an object of desire, or one species of gratification, to inflict merited retribution.

The formation of the bodily system, and the constitution of the material world without, is another manifestation of the same design. In examining the body we inhabit, so nicely adjusted, so perfectly adapted to our necessities, so beautifully and harmoniously arranged, so "fearfully and wonderfully made," it is almost beyond the power of numbers to express, the multiplied contrivances for ease, comfort, and delight. We daily pursue our business and our pleasure, thoughtless of the thousand operations, which are going on, and the busy mechanism employed in securing the objects we desire. The warm current that is flowing from the centre to the extremities, with its life-giving stream, and then returning to be purified, and again sent forth ; the myriads of branching nerves that are the sensitive discerners of good or ill; the unnumbered

muscles and tendons that are contracting and expanding in all parts of our frame; the nicely adjusted joints and bands and ligaments, that sustain and direct and support; the perpetual expansion and contraction of the vital organ; the thousand hidden contrivances and operations of the animal frame, are quietly and constantly performing their secret functions, and administering comfort and enjoyment to the conscious spirit that dwells within.

Nor is the outer world less busy in performing its part in promoting the great design of the Creator. The light of suns and stars is traversing the ethereal expanse, in search of those for whom it was created; for them it gilds the scenes of earth, and is reflected in ten thousand forms of beauty and of skill. The trembling air is waiting to minister its aid, fanning with cool breezes, or yielding the warmth of spring, sustaining the functions of life, and bearing on its light wing, the thoughts that go forth from mind to mind, and the breathings of affection that are given and returned. For this design earth is sending forth her exuberance, the waters are emptying their stores, and the clouds pouring forth their treasures. All nature is busy with its offerings of fruits and flowers, its wandering incense, its garnished beauty, and its varied songs.—Within and without, above, beneath, and around, the same Almighty Beneficence is found still ministering to the wants, and promoting the happiness of the minds He has formed forever to desire and pursue this boon.

No position is capable of such demonstration, by a simple course of reasoning, as the truth, that the object of the Creator in forming mind, was the promotion of happiness. This deduction of reason, is recognized and established in the Revelation of his Will. In examining its sacred pages, we ever find the language of Jehovah, is that of a being most intensely interested in the happiness of his creatures; who sees their powers and faculties perverted to suffering with pity and sorrow, and who sincerely desires, and constantly is seeking their highest happiness.

But a clearer manifestation of his design, is discovered in the *Holy Law* of his kingdom, which is the unchanging statute of his will, "*Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, and thy neighbour as thyself.*" This law is contained in a precept so short an infant can learn it, so simple a child can understand it, so comprehensive an archangel cannot exceed it. If this law is examined in all its relations, and in all its tendencies, both as it respects individual and general happiness, it will be found to embrace in its operation, every source of enjoyment that can be secured; it will be found the sure and infallible directory to every species of happiness of which the human mind is capable. The law of God is the standing witness, that the object for which He created mind, was the production of happiness.

But the most sublime and satisfactory proof of the design of the Creator, is exhibited in the mysterious sacrifice which He has made to promote it. It is not *words* which we are accustomed to consider the surest proof of the feelings and intentions of a mind; it is by the *actions* we are most wont to test the purposes and designs. And the Creator has graciously allowed us to apply this test to Himself. What stronger proof could be given of tender and anxious desires for our happiness, than a willingness to make personal sacrifices for the sake of promoting it, and this is the proof which He has given. For God so loved the world as to give his only begotten and well beloved Son to suffer and die. And He who was with God and was God, the brightness of the Father's glory, the express Image of his person, He in whom dwelt all the fulness of the Godhead bodily, He who thought it no robbery to be equal with God, humbled himself and took upon him the form of a servant, and was made in the likeness of man. And he bore our griefs and carried our sorrows. He was oppressed and he was afflicted, and the chastisement by which our peace was effected was laid upon

him. For we all like sheep had gone astray, we had turned each one to his own way, and the Lord laid upon Him the iniquity of us all. This was the sacrifice which called forth the wonder of heaven, the mystery into which angels desire to look, the everlasting evidence and pledge, that our Creator formed our minds for happiness.

CHAPTER XXII.

MODE OF SECURING THE OBJECT OF THE FORMATION OF MIND.

It has been shown, that mind is formed for happiness, and that the chief sources of enjoyment result from the relation of minds to each other, so that exclusive of sensation, if all intercourse and relations between minds should cease, and all hope of them be removed, happiness would be destroyed.

It has been shown, that minds are formed to gain happiness by sensation, by giving and receiving admiration and affection, by gaining knowledge, and other intellectual operations, by activity of body and mind in accomplishing some engaging end, by the exercise of physical and moral power, by sympathy in the happiness of others, by being the cause of happiness to others, and by a course of conscious rectitude. They are formed also with susceptibilities, which render them liable to suffering from sensation, from the loss of enjoyment, from inactivity, from hopeless desire, from sympathy in suffering, from conscious guilt, from fear, and from shame.

It has been shown, that the mind is a free and independent agent, and can only be influenced by *motives*, that is, by presenting objects that excite desire, and leaving the will to select between different modes of enjoyment. In a system consisting of minds thus constituted, and relatively depend-

ent on each other, with this entirely independent power of choice, it can easily be seen, that there is danger of collision, when the plans and desires of some, interfere with those of others. It can be seen also, that if every act of wilful destruction of happiness, is followed by the desire of the person thus injured, and of others around, to inflict punishment on the aggressor, that suffering might be the result of a constitution of things, which, if rightly operating, would produce only happiness.

By a course of reasoning from the known principles of mind, and from the experience gained of their operation in different circumstances, we might obtain satisfactory evidence, that if mind could by any pressure of motive, be led to adopt one universal and unvarying system, in all acts of choice, the dangers arising from the constitution of mind, would be avoided, and the highest happiness, of which minds are susceptible, be secured. This system would be secured, by inducing every mind in every choice of its own modes of happiness, always to select that which, in regard to itself, should be the greatest good *on the whole*, instead of the greatest *present* enjoyment; while in its relation to other minds, it should select that which will produce the greatest amount of *general* happiness, irrespective of its own individual proportion. If it could be so contrived, that every mind should act to promote the *greatest amount of happiness*, unbiassed by any selfish regard to its own particular share, this would preserve a system of minds, constituted as are all of which, we have any knowledge, from any jarring or collision, and secure to each individual its own appropriate share. In addition to this, it would be necessary, that each individual, in regard to his own individual enjoyment, should never choose the lesser good, and give up a greater, because more distant.

In the operation of such a system, if it was the chief desire and intention of every mind to promote the common happiness, if all were consulting for general good, if no selfish, or envious, or jealous emotions should intrude, if no happiness

should ever be wantonly destroyed or lessened, it can be seen that few of the dangers resulting from the susceptibilities of pain, would be encountered.

Thus in regard to the pain from sensitive susceptibilities. If all mankind would never touch any food, but that which would expose to no danger or excess; if they never encountered any needless hazard; if they exactly balanced all the probabilities of good and evil, in every matter relating to the pleasures of sense, and invariably chose that which exposed to the least danger; if every being around was anxiously watchful in affording the results of observation, and in protecting others from risk and exposure, it is probable that the amount of sensitive enjoyment would be a thousand fold increased; while most of the evils caused by improper food and drink, by needless exposure, by negligence of danger, and by many other causes which now operate, would cease. With the present constitution of body, which tends to decay, we could not positively maintain that no suffering would be experienced, but it may be believed, that the amount would be a trifle, as a drop to the ocean, compared with what is now experienced.

Under such a constitution of things, we can perceive also, that there would be no suffering from the exercise of malignant passions. For where each was striving to attain the same object, the greatest amount of good to all, there could be no competition, no jealousy, no envy, no pride, no ambition, no anger, no hatred; for there could be no occasion for any of these discordant emotions. Nor could remorse harass, or shame overwhelm; for no wickedness would be perpetrated, and no occasion of reproach occur. Nor could fear intrude, where every mind was conscious, that its own happiness was the constant care of every one around. Nor could painful sympathy exist, where no pain was known. Nor could the weariness of inactivity be felt, where all were engaged in acting for one noble and common object, in which every

faculty could be employed. Nor could the mind suffer the pangs of ungratified desire, while the gratification of its *chief desire*, was the aim and object of all. So that if all minds should act unitedly and habitually on this principle, there would be no exposure, except to sensitive pain, and this danger would be exceedingly trifling.

In the mean time, every source of happiness would be full and overflowing. All sensitive enjoyments, that would not cause suffering, nor interfere with the happiness of others, would be gained; admiration and affection would be given and reciprocated; the powers of body and mind, would be actively employed in giving and acquiring happiness; the pleasure resulting from the exercise of physical and moral power, would be enjoyed, and employed to promote the enjoyment of others; the peace of conscious rectitude would dwell in every bosom; the consciousness of being the cause of happiness to others, would send joy to the heart; while sympathy in the general happiness, would pour in its unmeasured tide.

It thus appears, that the mode by which the object of forming mind would be fulfilled is, by so influencing every mind, that it should habitually and constantly act to promote the *greatest amount of general happiness*, irrespective of its own particular share.

But there is one phenomenon which needs consideration in reference to this subject, and that is, the influence of *habit*, in regulating the operations of mind. For it is found by universal experience, that after habits are once formed, the *decisions of the will* are not always sufficient to secure a certain course of conduct. If a habit of indolence is formed, it is not the mere determination of the will, which immediately rectifies the evil; a habit is to be broken, and a new one formed. If the mind has yielded to habits of anger, the mere decision of the will, cannot afford a sudden remedy; a habit is to be broken, and another is to be formed. If a habit of

selfishness is formed, the mere decision of the will, is not sufficient for an immediate remedy ; a habit is to be destroyed, and a new one is to be secured.

Such also is the constitution of mind, that no regular and unvarying course of conduct can be relied upon, with any degree of assurance, until a habit has been formed. If a man resolves to avoid the intemperate indulgence of anger, but little confidence is felt in his character in this respect, until it is learned, that a *habit* of self-government is *formed*, and when this new habit has become one of long standing, and has been subject to repeated trial, then results the confidence which is ever dependent on the assurance of the existence of habit. A mind exposed to the sudden impulses of desire, without any habits to restrain and regulate, has its passions and propensities all lying exposed, like chaff, to be blown about by every breath. Habits are the ligaments and bands, that bind and restrain the emotions, propensities, and operations of the soul.

To secure, therefore, the object for which minds are formed, it is necessary so to apply motives as to form *habits* of acting for the greatest happiness of all, instead of acting from present impulse, or with selfish and disconnected views.

A mind then, which is fitted to secure the object for which it is created, is one that has *formed habits* of acting invariably and constantly for the *general happiness*, irrespective of its own particular share. Such a mind is one that acts *right*, that is, it acts to fulfil the purpose for which it is made.

That this object is what men consider as what is right, and in conformity to the implanted dictates of the Creator, is a matter of universal observation. Why is the child blamed for seeking its selfish enjoyment at the expense of the common good of the family ? Why is the citizen blamed for sacrificing, to the good of his own family, the greater public interest and happiness ? Why is the community blamed, which, for its own purposes of selfish good, sacrifices the greater

general interests of other communities? It is because all mankind feel that such minds are acting wrong. They are not acting to fulfil the purposes for which they are formed, the promotion of general, instead of selfish happiness. Why is the martyr to his country's rights applauded and admired? Why has the self-sacrificing Howard been followed with the song of triumphant admiration? Why, even among Pagans, were such honours awarded to the sacrifice of Regulus, when he accepted tortures, rather than a deliverance bought by injury to his country, and to Quintius Curtius, when he leaped into the yawning earth, to save his native land? It is because all mankind know when a mind is acting right, and is fulfilling the great object for which it is formed; and because we are made to find delight in the practice, and in the exhibition of this rectitude.

This is the law which is written upon the mind, and is thus recognized by the Apostle. "For when the Gentiles, which have not the law, (i. e. the Revelation of God,) do by nature the things contained in the law, these having not the law, are a law unto themselves; which show the work of the law, written in their hearts, their conscience also bearing witness, and their thoughts also, the mean while, accusing or else excusing one another." And thus he shows, that without revelation, the law of rectitude is inscribed on every heart; while another implanted principle, teaches that there is a God who formed and governs all things, who ordained this law, whose "Godhead" can be discerned by the light of nature, and whose "eternal power" to punish, is to be feared. And thus the Apostle justly reasons, that the "heathen are without excuse."

CHAPTER XXIII.

THE MIND OF MAN DISORDERED.

In the preceding article has been shown, the mode by which mind must act, to secure the object of its formation; and from this we can learn, what it is that constitutes a well ordered mind.

A mind is in order, and acting *right*, when it has formed fixed habits of acting to secure the greatest amount of general happiness, both for itself and for others. A mind is disordered, and acting *wrong*, when it has not formed these habits, but is acting from the impulses of desire in securing immediate gratification, at the expense of greater good, and of selfishness, in securing personal enjoyment, irrespective of the general happiness.

It will be the object of what follows, to exhibit evidence, that the mind of man is a disordered one, in both these respects.

Experience is constant and invariable on this subject, in regard to all the human race. At the first developement of character, in the infant mind, we find that it is governed by mere impulses of desire, and that it is long before any habits are formed, of yielding immediate gratification, for the purpose of avoiding future evil, or of securing greater good. In like manner we find, what, if time had been given for forming such a characteristic, might be truly termed a *habit* of selfishness; but what is now more correctly denominated a selfish impulse, or propensity, so that when it is discovered that a certain gratification, if secured, will inflict some evil, or will prevent the attainment of greater good by other minds, the selfish good is preferred, even with the full knowledge of the

involved sacrifice. For there can be no reason assigned, why a mind that is formed so that it can be made happy, by sympathy in the happiness of others, by the consciousness of being the *cause* of that happiness, and by the practice of virtue, should ever sacrifice the greater good of another mind, to its own lesser enjoyment, any more than why a mind that is formed to desire the greatest amount of happiness, should sacrifice its own greater good, to obtain a lesser immediate gratification.

It violates the principles of our nature, just as much, to give up the greater good of another mind, to secure a lesser good for ourselves, as it does to give up a greater *personal* gratification to gain a lesser present good. Indeed, the conscious experience of every mind, would lead to the conclusion, that it is a greater infringement upon the constitution of mind, to trifle with the happiness of others, than to sacrifice our own. Men always feel the reproofs of conscience more keenly, when from a selfish motive, they have destroyed the happiness of others, than when they have wantonly thrown away their own.

The mournful conviction of some disordered operation of mind, presses upon the consciousness of every intelligent being, even at the very commencement of life. Where is the mother who has not heard the distressed confession, even from the weeping infant, that he was happier in doing right than in doing wrong, that he wished to do well, and yet that he was constantly doing evil. Where is the parent that has not witnessed, as one little being after another, passed on from infancy to youth, and from youth to manhood, the perpetual warfare of evil propensities, with better purposes and oft broken resolutions. And where is the conscious spirit, that cannot look back on its whole course of existence, as one continued exhibition of a conflict, that gives unvarying evidence of this truth.

And this is the testimony of mankind, through every period

of the world, in regard to their own individual consciousness. If we go back, even as far as to the heathen sages of antiquity, we gain the same acknowledgment. Thus we find, Pythagorus calls it "the fatal companion, the noxious strife, that lurks within us, and which was born along with us." Sopator terms it "the sin, that is born with mankind." Plato denominates it "natural wickedness," and Aristotle, "the natural repugnance of man's temper to reason." Cicero, declares that "men are brought into life by nature, as a step mother, with a naked, frail, and infirm body, and with a soul prone to divers lusts." Seneca observes, "we are born in such a condition, that we are not subject to fewer disorders of the mind, than of the body; all vices are in men, though they do not break out in every one." Propertius says, that "every body has a vice to which he is inclined by nature." Juvenal asserts, that "nature unchangeably fixed, runs back to wickedness." Horace declares, that "no man is free from vices, and he is the best man who is oppressed with the least." He adds, that "mankind rush into wickedness and always desire what is forbidden;" that "youth has the softness of wax to receive vicious impressions, and the hardness of rock to resist virtuous admonitions," that "we are mad enough to attack Heaven itself, and our repeated crimes, do not suffer the God of Heaven, to lay aside his wrathful thunderbolts."

This testimony of individual experience, is verified by the general history of mankind. All the laws and institutions of society, seem founded on the principle, that mankind are a selfish and wicked race, and that every possible restraint is needed, to prevent the over-breaking tide of evil and crime. When we read the history of communities and of nations, it is one continued record of selfishness, avarice, injustice, revenge, and cruelty. Individuals seem equally plotting against the happiness of individuals, and rejoicing to work evils on society. Communities rise against communities, and nations dash against nations. Tyrants fill their dominions with sor-

row, misery, and death ; bloody heroes, followed by infuriate bands, spread havoc, ruin, and dismay through all their course, while superstition binds in chains, racks with tortures, and sacrifices its millions of victims. An inhabitant of another world, in reading the simple facts in the history of our race, if called to describe our mental character, would portray the mind of man, as one formed to be pained at the sight of happiness, and rejoicing in misery, sorrow, and crime.

In tracing along the history of mankind, there is no period which we can select, when mankind have not seemed as busy in destroying their own, and the happiness of others, as the lower animals are, in seeking their appropriate enjoyments. At one time we behold Xerxes, pouring forth all Asia upon Europe, where three million beings were brought, to be slaughtered by the Greeks. At another time, the Greeks, headed by Alexander, return upon Asia, and spread over most of the known world, pillaging, burning, and slaughtering.— Then we behold Alaric, at the head of barbarous hordes, desolating all the Roman empire, and destroying the monuments of taste, science, and the arts. Then we see Tamerlane, rushing forth, overrunning Persia, India, and other parts of Asia, carrying carnage, and the most desolating cruelty in his course, so that it is recorded that he would cause thousands of his prisoners to be pounded in mortars with bricks, to form into walls.

From Europe we behold *six millions* of Crusaders, rush forth upon the plains of Asia, with rapine, and famine, and outrage, attending their course. Then comes forth from Eastern Asia, the myrmidons of Jengis Khan, ravaging fifteen million of square miles, beheading 100,000 prisoners at one time, shaking the whole earth with terror, and exterminating fourteen million of their fellow men. Then from the northern forests are seen swarming forth, the Goths and Vandals, sweeping over Europe and Asia, and bearing away every vestige of arts, civilization, comfort, and peace. At another

time, we see the professed Head of the Christian church, slaughtering the pious and inoffensive Albigenses, sending horror into their peaceful villages, and torturing thousands of innocent victims.

At one period of history, the whole known world seemed to be one vast field of carnage and commotion. The Huns, Vandals, and other Northern barbarians were ravaging France, Germany, and Spain; the Goths were plundering and murdering in Italy, and the Saxons and Angles were overrunning Great Britain. The Roman armies under Justinian, together with the Vandals, and Huns, were desolating Africa; the barbarians of Scythia were pouring down upon the Roman empire; the Persian armies were pillaging and laying waste the countries of Asia; the Arabians under Mahomet, were beginning to extend their conquests over Syria, Palestine, Egypt, Barbary, and Spain. Every nation and kingdom on earth, was shaking to its centre; the smoke and the spirits of the bottomless pit, seemed coming up to darken, and torment, and affright mankind. The most fertile countries were converted to desarts, and covered with ruins of once flourishing cities and villages; the most fiendish cruelty was practised; famine raged to such a degree, that the living fed upon the dead; prisoners were tortured by the most refined systems of cruelty; public edifices were destroyed; the monuments of science and the arts perished; cruelty, fraud, avarice, murder, and every crime that disgraces humanity, were let loose upon a wretched world. Historians seem to shudder in attempting to picture these horrid scenes, and would draw a veil over transactions that disgrace mankind.

If from ancient times we look at the present state of the world, at its present most refined and enlightened period, the same mournful evidence is discovered. Cruelty and tyranny have changed some of the fairest provinces of Persia to desarts. The sanguinary Turk has turned the land of the patriarchs and prophets to a wilderness, and drenched the

shores of Greece, with the blood of slaughtered victims, while Syria, Kurdistan, and Armenia are ravaged with injustice and rapine. China and Japan are shut out from the world by a cold and jealous selfishness. In Tartary, Arabia, and Siberia, the barbarous tribes are prowling about for plunder, or engaged in murderous conflicts. In Africa, the Barbary States are in perpetual commotion; the petty tyrants of Benin, Ashantee, and other interior states, are waging ceaseless wars, murdering their prisoners, and adorning their houses with their sculls. And on its ravaged coast, the white man-stealer forever is prowling, and bears off thousand wretches, as a yearly offering, to the avarice of the most refined and christian nations on earth. In America, we see native tribes, employed in war, and practising the most fiendish barbarities, while in the South, its more civilized inhabitants, are engaged in constant political and bloody commotions. In the Islands of the Ocean, thousands of human beings are fighting each other, throwing darts and stones at strangers, offering human sacrifices, and feasting on the flesh of their enemies.

If we select Europe and our own native land for the exhibition of human nature as seen under the restraints of civilization, laws, refinement, and religion, the same disordered constitution of mind is discovered toiling forth from bonds and restraints. In Europe the common people in slavery and ignorance, are bowing down to a grinding priesthood, or an oppressive nobility or monarchical tyranny. Incessant heaving of the troubled nations, portends desolation and dismay, as man seems waking from the slavery of ages, to shake off his fetters, and call himself free. If we turn to England, the noblest of European States, we behold kings, nobles, and clergy, glittering in splendor and ease and wealth, while famine and sickness and discontent among the burdened people, are racking the spirits and threatening the safety of the nation. And on the tables of her national counsels are resting long rolls of supplications for thousands, who through her empire are galled with the manacles of slavery.

If we look to our own boasted land of liberty and religion, what toiling of sefish and discordant interests, what mean and low lived arts to gain honour and power, what shameful attacks on fair reputation and unblemished honour, what collisions of party strifes and local interests. Here also the curse of slavery brings the blush of shame to every honest man, that from year to year on the anniversary of the national liberty, hears the declarations of rights this very nation is trampling under foot. Two millions of slaves, deprived of the best blessing and the dearest rights of humanity, are held in the most degrading bondage, by a nation who yearly and publicly acknowledges their perfect and unalienable rights. And from the very bosom of our land is heard the plaintive, yet disregarded supplication of the noble and earliest owner of the soil. The Indian pleads that he succored and saved his white brother, when he came a pilgrim to this land ; that he smoked the pipe of peace with him, and kept bright the golden chain of friendship ; that he bowed to his increasing greatness, and retreated before his power ; that he yielded his birth-right, and received in return the fiery draught, that has ruined his race. He pleads for a little spot of his own native soil, a remnant of all the vast continent that was once wholly his own, while the people and the rulers turn a deaf ear to his cries, and to gain a poor pittance for coffers already surcharged, would rob him of his home, his country, and all his heart holds most dear.

Thus the history of the world, unites with the testimony of individual experience, to prove the same mournful truth, of the disordered mind of man.

This fact is no less clearly witnessed in its effects on the opinions, and moral sentiments of mankind. The mind of man, in its unperverted state, is formed to love happiness, to be pleased with what promotes it, and to detest that which tends to destroy it. Yet the long reign of selfishness, has seemed to pervert and poison even the taste and moral senti-

ments of men. Who is the hero sung by the poet, eulogized by the statesman, and flattered by the orator? Who is it presented in classic language to the gaze of enthusiastic childhood, and pictured forth in tales of romance to kindling youth?

It is the man who has given up his life to the gratification of pride and the love of honour and fame; the man who, to gain this selfish good, can plunge the sword into the bosom of thousands, and stand the unpitying spectator of burning cities, widowed mothers, orphan children, desolated fields, and the long train of ills, that he wantonly pours on mankind, that he may gain the miserable pittance of gaping admiration and dreadful renown, which rises amid the tears and cries of mankind. It is the man, who, when injured, knows not how to forgive, whose stinted soul never knew the dignity and pleasure of giving blessing for ill, who deems it the mark of honour, and manhood, to follow the example of the whining infant, that when he is struck, with the same noble spirit, will strike back again.

Meantime the calm forbearance and true dignity of virtue, that would be humbled at recrimination, and cannot condescend to retaliate, is put in the back ground, as unworthy such honours and eulogy. Thus also we find intellect, which the Creator designed only as the instrument of securing happiness, though perverted to vice and folly, applauded and admired; and even the best and wisest of mankind have placed true virtue and goodness behind the fancied splendors of genius and learning. All the maxims, and honours, and employments of mankind, develope the mournful truth, that selfishness has perverted the noblest part of the creation of God, in all its relations, and in all its principles, and pursuits.

But the most melancholy fact, which is developed in regard to the moral disorder of the human mind, is that where the evil is not rectified, it continually is tending to increase, until the constitution of mind seems entirely changed, so that the sight of happiness is painful, and the infliction of misery is sought as a source of enjoyment.

It is the universal testimony of all that have the training of the infant mind, that injustice and cruelty are objects of aversion, that where no selfish interest interferes, truth, kindness, love, and gentleness, are admired and approved by the youngest mind. There is no proof that childhood is pleased with the mere infliction of suffering, unless disturbed by passion, or perverted by mismanagement. Instead of this the child shrinks from the sight of sorrow, and is distressed by the cries of pain. The openness and confiding trust of childhood and youth, are proverbial, while it has become a maxim established by long experience, that as men advance in life, they grow distrustful, selfish, and cold hearted, and the more they mingle with their fellow beings, the greater is this tendency. A man that has been drawn from the social ties of home, and has spent his life in the collisions of the world, seldom escapes without the most confirmed habits of cold, and revolting selfishness.

The records of history, present fearful pictures of the extremes to which selfishness can be carried, for it is found, that men will seek selfish happiness, not only by means which they know involves the loss of happiness to thousands and millions, but will even seek enjoyment in the very infliction of pain and sorrow.

The history of the life of any ancient or modern hero, is an illustration of the first degree of induced selfishness. Take for example the case Napoleon Buonaparte. He wished to obtain for himself, the pleasure gained from the exercise of physical and moral power, and from enjoying the notoriety and admiration awarded to kings and conquerors. This was the kind of happiness he had chosen as the purpose of his existence. To gain it, he knew the sacrifice to be made. Thousands of husbands must be torn from their wives, thousands of parents from their children, thousands of sons from their parents, and millions of these must suffer cold, fatigue, racking sickness, wounds, dangers, dismay, and a bloody

death. Millions more, by the devastations of war, must shiver with cold and nakedness, must pine with sickness and famine, must grow pale with anxiety and the sickness of hope deferred. The social ties of life must be sundered, the bands of civil society be rent, every possible evil that can torment and overwhelm, must be poured forth on his fellow men.

And yet this admired and applauded Destroyer of human happiness, simply to gain for himself the small amount of enjoyment resulting from the possession of transient power and fame, coolly and deliberately decided that all these miseries, should agonize the hearts of millions of his fellow men. And thus for years, he rioted on the suffering and woes of distressed humanity. All that can be pled in extenuation was, that he did not choose that his fellow creatures should suffer for the mere pleasure of seeing their pain, but only for the pleasure which such misery would purchase to himself.

But there is evidence that others have indulged such selfishness, until the sight of suffering becomes a pleasure, and so multiplied are such records, that no historian escapes the mournful task of recording them.

It is related of Antiochus Epiphanes, that in his wars with the Jews, after all opposition had ceased, and all danger and cause of fear was removed, he destroyed thousands, for the mere pleasure of seeing them butchered. An anecdote is related of him, too horrible to record in all its particulars, where he sat and feasted his eyes on the sufferings of a mother and her seven sons, when the parent was doomed to witness the infliction of the most excruciating and protracted tortures on each of her seven children, and then was tortured to death herself.

It is recorded of Mustapha, one of the Turkish Sultans, that by honourable capitulations he gained the person of a brave Venetian commander called Bragadino, who was defending his country from the cruelty of invaders. After having promised him honourable protection, he ordered him bound hand

and foot, to behold the massacre of his soldiers, then caused his person to be cut and mutilated in the most horrible manner, and then taunted him as a worshipper of Christ, who could not save his servants. When recovered of his wounds, he obliged him carry loaded buckets of earth before the army, and kiss the ground whenever he passed his barbarous tormentor. He then had him hung in a cage, to be tormented before his own soldiers, who were chained as galley slaves, that they might be agonized by the indignities and sufferings of their venerated commander. After the most protracted sufferings and indignities, in the public place, at the sound of music, he was flayed alive.

The history of some of the Roman Emperors, even of some who in early childhood and youth, were gentle, amiable, and kind, presents the same horrible picture. Nero set fire to Rome, and dressed the Christians in garments of flaming pitch to run about his garden, for his amusement. Tiberius, tormented his subjects, and murdered them in cruel pangs, to gratify his love of suffering, while Caligula butchered his people for amusement, with his own hand.

The mind turns with horror from such revolting scenes, and asks if it is possible human nature *now* can be so perverted, and debased. But this is the humiliating record, of some of the amusements, even of our own countrymen, in some parts of this refined and christian nation. "Many of the interludes are filled up with a *boxing match*, which becomes memorable by feats of *gouging*. When two boxers are wearied with fighting and bruising each other, they come to close quarters, each endeavouring to twist his forefinger into the earlocks of his antagonist. When they are thus fast clenched, the thumbs are extended and *both the eyes* are twined out of their sockets. The victor is hailed with shouts of applause, from the sporting throng, while his poor antagonist, thus blinded for life, *is laughed at* for his misfortune."

Such records are horrible, though they are undeniably

true. Meantime, even in childhood, this shocking perversion is often very early effected. The records of the nursery and the school-room, will present many a sad example of the malicious infliction of pain, for the mere purpose of witnessing the suffering. Little malevolent tricks, such as pinching, striking, tearing of books, breaking toys, exposing to ridicule, and a multitude of sickening exhibitions of puny malice, might be collected in evidence of the fact, that selfishness can be so cultivated and increased, as completely to disorganize the moral constitution of mind, even in very infancy and childhood.

And yet nature, true to its Creator, cries out against such perversion, and remorseful agonies torment the guilty violator of his own immortal spirit. The records of history have been true to the existence of that upbraiding monitor, implanted by the hand of God both to restrain and to avenge. In illustration of this, may be mentioned the case of Richard III. who, after murdering his innocent nephews, and after other acts of cruelty, had never any peace or quiet, "but always carried it as if some danger were near." His eyes were always whirling on this side and on that, he wore a shirt of mail, and was always laying his hand upon his dagger, looking furious as if ready to strike. He had no quiet by day, nor rest by night, but molested by terrifying dreams, would start from his bed, and run like a distracted man about his room. Charles IX. of France, after the horrid massacre of St. Bartholomew, slept little, waked in great agonies, required soft music to compose him to rest, and at length died of a lingering disorder, after having suffered the most exquisite tortures of body and mind. Tacitus informs us, that the tyrant Tiberius, in a letter to the Senate, opened the inward wounds of his breast, in such words of despair, as might have wakened pity, even in the hearts of those who were under fear of his tyranny. Neither the splendors of royalty, nor the solitary retreat to which he retired, could shield him from an

accusing conscience, and he was forced to acknowledge the mental agonies he endured, as the punishment of his crimes.

Thus it appears from the consciousness of individuals in every age, and from the history of communities and nations, that a fatal disorder interrupts the perfect and natural constitution of mind; that the mind of man is perpetually acting *wrong*, is disordered, and disarranged.

This mournful fact, so powerfully established by experience and by testimony, Revelation recognizes in all its pages. It declares that "because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set within them to do evil;" that "man drinketh in iniquity like water;" that "the heart is deceitful above all things, and desperately wicked;" that "the heart of the sons of men is full of evil;" that "madness is in their hearts while they live, and after that they go to the dead."

There is no subject which has ever occupied the attention of man, that has awakened such anxious enquiry, such ceaseless speculation, such repining implication of the goodness of the Deity, as the existence of this strange disorder in the most important part of his creation. In every age it has been a subject of enquiry, and in every age the mind has returned baffled in its anxious search. It is an investigation, however, which seems to have less practical use than many others, for it is the remedy, and the mode of applying it, which now chiefly concerns mankind; while a knowledge of the cause of the disorder, like that of many physical diseases, is what has little to do in effecting a cure, and therefore is of comparatively little consequence. The devout and humble christian, can wait to see this mystery explained, at the grand developement of the character and dispensations of God, which, with the eye of faith he foresees; and for such a mind no philosophy is necessary to establish his unwavering confidence in the Foundation of his Hopes.

But yet, this is a point around which Infidelity and Atheism gather, to sharpen their weapons, and assail the Christian faith, and therefore it is a matter which may be discussed, to furnish the means of meeting their unholy attacks. The Infidel maintains, that because God is benevolent, that Book is not his Word, which threatens to punish the sins of so frail a race. The Atheist maintains, that no being of wisdom or goodness, would have made so imperfect a system, and therefore it is all the result of the disorders of chance.

Every man who believes in the overruling power of a wise and benevolent Creator, and who rests his faith on the Record of his Word, is bound to prepare himself to repel any such attacks, from whatever quarter they may arise.

There is one important consideration to be borne in mind on this point, and that is, that this is not a difficulty of *Christianity;* it is what every system of religion is equally unable to explain, and none but the blind believer in chance, is fairly rid of the difficulties it involves. For even the Infidel will allow a superintending Deity, that has formed and controls this system, and can no more explain why he has allowed its disorders *at all*, than he can prove that such a system of things, in a future world, may not go on to still more terrible and appalling results. This then, is not to be set down as a difficulty of Christianity, but as a difficulty belonging to every system of religion, that acknowledges a Creator of wisdom, benevolence, and power.

It attempting to throw light on this subject, what is chiefly aimed at by the christian casuist, is to show, that the moral disorders of the world cannot be employed to *prove* any want of wisdom, or benevolence, on the part of the Creator. There have been three modes by which this has been attempted.

The first is, by urging that there may be something in the *nature of things*, which renders it an impossibility, so to form minds, as that with a free and independent will, and without habits formed by trial and temptation, they will not be liable

to such evils. By this it is meant, that there are some impossibilities in the nature of things, which we cannot believe to be in the compass of Almighty power, because they are contradictions. Thus, that God could relieve from pain, when no pain had been felt; that he could create a thing, and yet perpetuate its non-existence; these, and various such assertions, are what no mind can believe to be within the limits of possibility. Some, therefore, would place the disorders of mind to the same cause, and urge, that it would be an impossibility to restrain minds from destroying the happiness of others, until they knew by experience, the evils of such a loss. That it would be impossible to make a mind fear pain to itself, or fear to inflict it on others, till some knowledge had been gained of what pain was; that it was as impossible for a mind to be influenced by fear of future evil to itself, or to others, which had never felt evil, as it is for a blind man to understand the beauty of colour, who had never experienced it.

They urge, therefore, that the evils attending this constitution of human mind, are necessary, because it is impossible, in the nature of things, that mind should be prepared for a course of eternal happiness, till in a state of probation and trial, it has formed habits of virtuous self-denial. But this opinion is met by facts revealed in Scripture, from which it appears, that minds *have been* so created, that they never have known either suffering or sin, and that these minds will be forever preserved in a state of increasing virtue and happiness. If, therefore, one class of minds have been thus constituted, it is proof that there was no impossibility in the nature of things, in so constituting those of the human race.

A second mode of removing difficulty from this subject has been, by the supposition of a *pre-existent state* of the human mind; by supposing that it originally was free from any bias to evil, and was perfectly benevolent in the exercise of all its powers. But that from unknown causes, it fell from a state of original purity, and was placed in this material world, as a

state of punishment, of purification, and of recovery. This opinion has been widely adopted, among a great variety of nations and religionists. It appears both from other histories, and from Scripture, that it was one among the traditions preserved by the Jews. In the account of the man blind from his birth, we recognize this tenet, when the Jews enquired of the Saviour, "Master, who did sin, this man or his parents, that he was *born blind?*" That is, was it for the sins of the parents or the son, in a previous state, that this severe punishment was inflicted. It appears that the early heathen philosophers, among whom was Socrates and Plato, held the same opinion. It appears that the Brahmins of India, retain the tradition, that man was once upright and pure, and is now suffering the consequences of a fall. The Celtic Druids, among our barbaric ancestors, also, maintained and perpetuated the same tradition.

It is an opinion also, which is discovered as existing and warmly maintained among the early Christian fathers. Among these Origen, who lived in the fourth century after Christ, was the most conspicuous, and wrote much to sustain his views on the subject, which at one time were widely adopted. He considered the formation of the material system, both the external world, and the bodies of men, as designed for the residence of spirits that once were holy, but were in this state of existence, to be punished for sins they had previously committed, and thus be purified and restored to virtue. He considered evils as suspended over us for our best good, to rectify and restrain evil habits and propensities. In this way, the sufferings of infant children were accounted for, which, so far as relates to those who never arrive at years of knowledge, on other suppositions, seem to suffer punishment as innocent and unoffending beings. This sentiment has been advanced, with various modifications, by a great variety persons. Bishop Butler, in his most admirable work, suggests the idea, that our *present* state may be the consequence of somewhat *past*, as the *future* state is the consequence of the present.

Many poetic and imaginative minds also, have often seemed disposed to run back in melancholy musings, to some period of peace and purity, forever lost, while faint remembrances steal over the mind, like the dying cadence of mournful music. Thus Wordsworth,

> "Our *birth* is but a sleep,
> And a forgetting of *what we were*."

And thus also our most popular female poet speaks of the effect of music in waking

> "The dim remembrances, whose hues seem taken
> From some bright *former state*, our own no more,
> The sudden images of vanished things,
> That o'er the spirit flash, we know not why,
> Tones, from some broken harp's deserted strings,
> Warm sunset hues, of summers, long gone by."

But such speculations, however satisfactory in their philosophy, or however fascinating in their wild and poetic associations, are met by the sober testimony of Divine Revelation, which, after all, is the only foundation upon which any satisfactory rest can be found. Without this, on such subjects, we know nothing, absolutely *nothing*, and its testimony is ever to be taken with perfect and unwavering confidence.—Here, then, the theory of a pre-existent state receives its condemnation, for in the Written Record we find the full and clear account of the origin of our race,—an account which forbids reliance on the dim light of tradition, or the vain speculations of poetry, or philosophy.

The last mode of obtaining satisfaction in the contemplation of this subject, seems the most natural and rational one, to creatures of a day, it attempting to scan the infinite purposes of Him, who is from eternity, and whose plans must be utterly beyond the grasp of such limited capacities as ours. This is founded on our *utter ignorance*. We know nothing of God, or of other beings, or of other worlds, but what he is

pleased to reveal. We know nothing of the *nature of things*, but what he is pleased to unfold in his works, and in his Word. We have no data for deciding whether God could, or could not, have done wiser, or better, for the creatures he has made, except what he is pleased to disclose. No human intellect can impeach the God of Heaven, for any want of care or attention to the necessities of his universal system, for we know not what these necessities are, nor how they could be best supplied. He has given us the assurance of his Word, that He is a Being of mercy and truth, of justice and love, and that he never willingly inflicts evil. In all the constitution, both of matter and mind, we can discern the most perfect and complete foundation for unceasing and eternal happiness to the human race. In the formation of mind, God has done all things well, and what we can discern of ill, is the consequence of a wilful perversion of a noble nature, by *man himself*.

We can conceive that a Being of perfect benevolence, and of boundless faculties, would be infinitely miserable, living in perpetual solitude and inactivity, with none to love, and none to bless. The Creator has called into glad existence, unnumbered holy and happy beings, and can forever continue to create and multiply the objects of his benevolent care. There is, indeed, one dim and sorrowful world, in his vast dominions, where his fairest work has been defaced. Yet there is one consideration even here, which silences every doubt, and hushes every murmur.

We know that no being would constitute a system of things involving needless sorrow to *himself*, when his own choice could avert the evil. No rational mind would ever mourn over griefs, which his own choice could instantly relieve, or would himself suffer, to alleviate what a simple command could remove.

But He who made us, has come down to sympathize with us, to mourn over our guilt, and weep over our woes. What

longing desires did he express for His ancient covenant race, "Oh that my people had hearkened to me, and Israel had walked in my ways." And again, as he wept over the ruined city of His choice, "Oh that thou hadst known, even thou, at least in this thy day, the things that belong to thy peace, but now they are forever hidden from thine eyes." And not only did He pity and mourn for others, but Himself became "a man of sorrows and acquainted with grief," and though no evil was found in Him, nor guile on His lips, yet He bore the heavy penalty of sin, and with amazing sorrow, and bitter agonies poured forth His soul even unto death.

Here is the firmest pillar of confidence, the sheet anchor of hope, as the mind ventures forth in sad speculations over a ruined and guilty world, where otherwise, amid darkness and storms, both confidence and hope might forever be lost.

CHAPTER XXIV.

MODE OF RESTORING A DISORDERED MIND.

The preceding articles have exhibited the nature of a well ordered mind, and have illustrated the position, that the mind of man is disordered. The most important enquiry then, which can gain the attention of our race, relates to the method by which this disarrangement can be remedied, and the mind restored to the regular and healthful operations of faculties, perverted to evil, but designed by the Creator solely for the production of happiness.

It has been shown, that a mind would be in perfect order, and would fulfil the design for which it is created, when it always chooses the greater good for itself, instead of yielding

to the impulses of present desire, and always acts to secure the greatest amount of general happiness, irrespective of its own particular share. The question then arises, is there any mode by which the human mind can be brought thus to act? Is there any pressure of motive sufficient to induce such habits?

On this subject two difficulties present themselves. The first is, the *force of habit.* It may be shown, that a habit of selfishness is formed in children long before any strong pressure of moral obligations can be brought to bear upon them. After a habit is once formed, the decisions of the will, in a measure, become inoperative. Every human being is conscious how difficult it is to force the mental and bodily faculties to obey its decisions, when contrary to the stream of a long indulged habit. There are few, who have not either experienced, or witnessed, the anguish of spirit that has followed the violations of solemn resolutions, those firmest decisions of the will, in the contest between habit and conscience.

Yet still, though there are difficulties, they are not so great, as to remove obligation, even with only the ordinary restraints of natural conscience. Men *can* learn to control their desires, and to act for the general good, with no greater pressure of motive than is already bestowed in the circumstances and the constitution of mind. We find it to be true from the testimony of our own conscience, and from the testimony of others, where they acknowledge their power, and give proof of it by their actions. Even among the heathen nations, who are least under the pressure of religious obligations, we can recognize this truth. We find them always suffering the pangs of guilt, in violating the principles of rectitude; while there are, at least a few cases on record, where, by actions, they have exhibited a power of self-control but seldom exerted.—The following is the account of the best among the most virtuous men of Greece.

It is recorded of Aristides, that the love of virtue and of his country, seemed te extinguish in him interest, pleasure, ambition, resentment, and jealousy. The merit of others, instead of offending him, became his own, by the approbation he gave it. He rendered the government of Athens amiable to allies, by his mildness, goodness, humanity, and justice. His conduct and principles were always uniform, and steadfast, in whatever he thought just, while he was incapable of the least falsehood, flattery, disguise, or fraud, even in jest. He had such control over his own passions, that he uniformly sacrificed his private interests and his private resentments, to the good of the public. Themistocles was one of his enemies, who procured his banishment from his country, but after being recalled, he assisted him on every occasion with his advice and influence, and took pains to promote the credit of his enemy, for the public good. Afterwards when Themistocles was disgraced, he constantly refused to join with his enemies, being as far from rejoicing in his misfortunes, as he was from envying his prosperity. A few such bright examples stand forth in the heathen world, enough to prove that men know what rectitude is, and have sufficient power to form a habit of obeying its dictates.

But the second difficulty on this subject, results from the imperfect and disconnected views, which minds of such limited capacities as ours, must take in regard to what *is* for the general good. There are many courses of conduct, which are so manifestly destructive of general happiness, that men seldom can differ in sentiment in regard to them ; such for example, as murder, lying, and theft. Yet the multiplied opinions of mankind, as to what virtue consists in, and as to what actions *are* right and wrong, show the want of some standard of rectitude, more infallible than the limited capacities of mankind can afford.

Two things then, are wanting by mankind ; a perfect and infallible standard of rectitude, and a pressure of motive strong

enough to overcome already formed habits of self-indolence, in regard to our own best good, and of selfishness, in regard to the general happiness.

It has been shown, that the most powerful emotions, and the most perfect happiness of which mind is susceptible, result from relations of minds to each other. The discovery of certain traits of character in intelligent beings, the giving and reciprocation of affection, and active agency in promoting the happiness of the objects of affection, are what every mind will acknowledge to be the principles, which can most powerfully stimulate to activity.

Let us suppose then, a mind susceptible of strong affection, which has formed habits of selfishness. Let such a person be placed in the most endeared and intimate communion with a being, possessed of every possible attraction which is delightful to the human mind. Let him feel that he is the object of the most tender and devoted affection to such an exalted friend, and spite of his own faults and deficiencies, realize that his own affection is desired and his communion sought. Let him in all his daily pursuits, be attended by the desired presence of the one, in whom his hopes centre, and his affections repose ; one in whom he sees every possible exhibition of disinterestedness, tenderness, and love, not only toward himself, but all other beings who come within the circle of such benevolence. Let him discover that the practice of all that is excellent and benevolent by himself, is the object of unceasing desire to this devoted friend. Let him discover that to save him from the consequences of some guilty act of selfishness, this friend had submitted to the most painful sacrifices, and asked as a return, those efforts which were necessary to overcome such pernicious habits ; let him feel that this friend, though pained by his deficiencies, could forbear and forgive, and continue his love in spite of them all ; let him know that his recovery to perfect virtue, was the object of intense desire, and was watched with the most exulting

joy, by so good and so perfect a being, and is it possible to conceive a stronger pressure of motive, which could be brought to act on a selfish mind? Would not every human being exclaim, "give me such a friend, and I should be selfish no more; his presence, and his love, would be my strength in foiling every wrong desire, and in conquering every baneful habit."

It can be shown then, that in the Revelation from the Creator, we have a remedy for the evil, which we find existing in our mental constitution. In this blessed Volume, we find in the first place, the recognition of the law which is written upon our hearts, "thou shalt love thy neighbour as thyself;" that is, we are required to seek the happiness of other minds the same as we do our own. At the same time, an expanded statement of the rules of rectitude are given, wherein an Infinite Mind, who sees and knows the results of all possible feelings and actions, on the general happiness, has stated these results, and requires conformity to certain necessary rules.

To this is joined the great principle, which is to aid in furnishing the motives that are needful in securing obedience. We are taught to "love the *Lord our God*, with all the heart, and with all the soul, and with all the mind, and with all the strength;" while in continuance is disclosed, all those attributes of mind, which the human heart is formed to love, all those actions that prove the tenderness, mercy, and benevolence of our Creator, toward every mind that he has made, together with the inspiring truth, that He is the Searcher of Hearts, is with us at all times, and in all places, is anxiously interested in our recovery, has made sacrifices to secure it, desires our affection, and will manifest His love to all who will raise their affections to Him.

Here then, is the remedy for our disordered powers, the relief for our anxieties, the strength for our weakness, the balm for our woes. Revelation discloses a Friend to every one of

the human race, exactly such as he needs; a Being of exalted intellect, and overflowing affection; one who desires the highest happiness of every being he has formed, and is ever planning to promote it; one whose infinite mind can comprehend the various wants and relations of the great universe; one who never can be selfish, or weak, or infirm, or unjust; one who is so good, so lovely, and so condescending, that every intelligent mind can raise its warmest affections to him, and meet a full return; one whom all created intelligences can love "with all the heart, and soul, and mind, and strength."

To obey a Being thus loved and adored, would ever be delightful, and his service perfect freedom. No sacrifice could be any thing for such affection, no happiness greater than aiding Him to fulfil His benevolent designs. Nor would it be necessary that every mind should perceive all the relations and operations of his plans, or understand *how* they were conducing to universal happiness. That such was the will of the Being most reverenced and adored, would inspire perfect confidence, and call forth every faculty in glad fulfilment of his designs.

There is no being but God, who can so understand the relations of the universe, as always to be able to perceive and understand in all cases, how to act for the general good. Of course, there often must be occasions, when it will be indispensable for beings to perform duties, and make personal sacrifices, without being able to discern any good that will be accomplished by them. But mind is so made, that it will never act, except to secure some good either to itself, or to others, so that if there were nothing to regulate mind, but a love for rectitude, that is, a love for promoting universal happiness, where no such effects could be discerned, minds would not act for the general good. It therefore seems indispensable for the happiness of the whole universe, that there should be one Infinite Mind, to plan and regulate the whole vast sys-

tem, while every dependent mind shall be so animated with affection toward Him, that the fulfilment of His will, will be the governing desire of every one, as the sure and infallible mode, both of pleasing the Creator, and of promoting the best happiness of all the beings He has made.

All minds then, that are well ordered, are habitually acting for the greatest general happiness, under the influence of supreme love to God; while all disordered minds must be restored by the operation of the same principle. Love to God then, is the golden chain of eternal happiness, that is forever to unite in one interest, and in one tide of perfect enjoyment, the Creator and all his holy and infinite family.

CHAPTER XXV.

ON THE DIVINE MIND.

As it is by means of love to God, that the disordered mind of man is to be restored to the right exercise of its powers, and its eternal felicity perpetuated, nothing can be presented as more interesting or important than the character of the Being, who is to be the object of this affection.

No being can be loved until he is known, and affection must always be proportioned to the existence of the several traits which are causes of affection, and to the *attention* given in the contemplation of these characteristics. To love God then, we must know him, and to know him we must study his character, as it is revealed in his works and in his Word. We have seen that the works of creation, without the aid of Revelation, would but very imperfectly convey to the mind, such a character as would awaken the highest degree of rev-

erence and affection. The works of nature, when viewed in connection with the clearer manifestations of Revelation, do indeed declare the glory of God, and show forth his goodness and love.

But it is to the Bible we must resort, for the chief of our information respecting God, his character, actions, and designs. We then are to take His Word, in order to discover *who* is the true God, and what is his *character*.

The only mode by which one being can be distinguished from all others, is by his *names*, his *qualities*, his *actions*, and his circumstance of *time* and *place*. Thus if we wish to distinguish one man from all others, we mention his names, his qualities of body and mind, his actions, the time when, and the place where he lived. For example, if we wished to designate General Washington, we should tell a person his names and titles, when and where he lived, his qualities of body and mind, and the various actions he has performed.

If we take the Bible then, to discover who is the true God, we are to seek the names, qualities, actions, and circumstances, which distinguish Him from all other beings.

The most common names of the Being whom the Bible recognizes as the Supreme Divinity, are "*God*," and "*the Lord*." These are used as *proper names*, in distinction from the common terms, "*a god*," and "*a lord*." In addition to these are the terms, *Jehovah*, *I am that I am*, the *Alpha and Omega*, the *Lord of Hosts*, the *God of Abraham, Isaac and Jacob*, the *Creator*, the *Redeemer*, the *Saviour*, the *Judge of all the Earth*, the *First* and the *Last*, and various other descriptive appellations.

The *qualities* ascribed to the Supreme Divinity, are spiritual existence; a mind possessing intellect, susceptibilities, and will; perfect wisdom, knowledge, justice, goodness, mercy, and truth; omniscience, omnipresence, and past and future eternity.

The *actions* that distinguish the Divinity are creation, the

government of the world, and the future general judgment. No circumstances of time or place can be ascribed to Him, who "filleth all things," and who is "from everlasting to everlasting."

But in examining the Bible, we find that there are *three* Beings, who each have the names, attributes, and actions of the Supreme Divinity ascribed to them. The only ways in which they are distinguished from each other, are by the peculiar appellatives, Father, Son, and Holy Ghost; and by certain actions in reference to the redemption and restoration of the human race to moral rectitude. In all other particulars, the names, attributes, and actions of the Deity, are indiscriminately ascribed, sometimes to one, and sometimes to the other.

That these are distinct and separate spiritual existences, and not one and the same, in the sense in which the soul of man is one individual existence, is proved from Scripture in the same manner as we prove the separate existence of any other three beings. Thus if we wished to prove that Peter, James, and John, were three spiritual existences, instead of *one* spirit animating *three bodies*, we should show it, by bringing evidence that there were expressions used to show the distinct operations of three *different* minds. They are represented as being together, and being separate, as being *with* each other, as addressing each other, and are described in just such language as men use, in designating and representing three separate existences.

This is the method to be adopted in proving the distinct and separate existence of the three beings designated as Father, Son, and Holy Ghost. They are represented as being together, and being separate, as being *with* each other, as addressing each other, as loving each other, and as exercising all the attributes of separate, independent beings. There is no mode by which any other three minds, spoken of in the Bible, can be proved distinct from each other, that cannot be

employed to show the distinct existence of the Father, Son, and Holy Ghost. The following is an example in which three different actions, which imply the existence of three separate minds are expressed. The Son of God speaks thus to his disciples, "But the Comforter, which is the *Holy Ghost*, whom the *Father* will send in my name, *He* shall teach all things, and bring all things to your remembrance, whatsoever *I* have said unto you."

There is no person, who acknowledges that the Bible is to be interpreted by the common sense rules we apply to other books, that will deny that there are three Beings, to each of whom are ascribed the names, qualities, and actions, of the Supreme Divinity. The case is so clear, that were it not for other passages in the Bible, to be hereafter considered, it would establish the opinion, that there are three Gods, and forbid the idea of a Unity in *any sense* of the term.

It is an established law of interpretation, that language is to be taken in its literal and common use, unless this would contradict either the laws of reason, or the other assertions of the writer. It can be shown that the doctrine of three separate and independent Deities, is not contrary to reason, but is one of its deductions. The law of experience would lead to the belief of more than one God, and it is as easy to believe that three self-existent beings were from eternity, as to believe it of only one. The doctrine of the Trinity then, is not contrary to reason.

We are next to ascertain if it is contrary to the other opinions of the Sacred writers. The following expressions are those urged in favor of the position, that other parts of Scripture forbid this idea.

"There is none other God but *one*." "Thon art God alone." "Thou art Lord alone." "The Lord he is God, there is none else." "I am God, there is none with me." "Before me was no God formed, neither shall there be after me." "There is none like unto the Lord our God." "O Lord God of Israel,

there is no God like thee, in heaven above, or in earth beneath."

In these, and similar passages, unity of existence is ascribed to the Supreme God, and it is declared that there is no other God but him. The question then, is simply this: Is it consistent with reason, or with the ordinary use of language, to call three distinct existences, *one* existence? Can three separate spiritual existences, have the quality of *unity*, ascribed to them, or properly be called *one*, and be spoken of as *alone?* The answer to this question all depends upon the signification of the term *unity;* for in this, as in every other case, we must determine what a term signifies, before we can decide what is the proper application of it.

"*A unit*," may be defined, as "that which is regarded by the mind as a separate existence, having certain qualities, actions, or circumstances, to distinguish it from all other existences."

According to this definition, if three minds should exist, having no quality, action, or circumstance, by which the human mind could distinguish them from each other, they would properly be called a unit; they would be an existence which might be a unit in regard to all other beings, but themselves. The Bible reveals three spiritual Beings, that have existed from eternity; that are perfect in wisdom, goodness, and love; that fill all places, that know all things, that are one in feeling, in counsel, in desire, in purpose, in operation; who are *one* in every thing by which one mind can be distinguished from another; and until one of these minds became incorporated with a human body, there was no possibility in the nature of things, for human minds to distinguish one from the other. There was the most perfect unity of which we can possibly conceive.

There may be peculiar qualities, which would, if known, distinguish each of these minds; but all those qualities and circumstances by which the human race can distinguish one

being from another, were common to each of the three Divine Persons, so that until one of them assumed a human form, no distinctive quality was pointed out, as the foundation for a distinctive name.

We find the language of the Bible exactly conformed to this phenomenon. There was no way to distinguish one of the Divine Persons from the other, and yet men were to understand that there was a *plurality*, as well as a unity, in the mode of Divine existence. We find, therefore, in the Hebrew, a peculiar use of terms, which is discovered in no other language on earth, and which, in that language, is used only in reference to the Deity. To understand this, it is necessary to know, that in certain languages a part of the word that expresses an action, shows whether there were *one*, or *more than one* agent. Thus in the terms *creavit* and *creaverunt*; the letter *t* at the end of the first, shows that *one* person did the action, and the letters *erunt* of the other word, shows that *several* persons did the action. The verb that shows that there was one agent, is called a singular verb, and one that shows that there were several agents, is called a plural verb.

It appears that two of the principal names by which the Deity is known, in the Bible, "*God*," and "*the Lord*," are expressed in Hebrew, by *plural* nouns, although there is a singular form for both. Thus the singular of *God*, is *Eloah*, yet the plural form *Elohim* (*Gods*) is used.* The singular of *Lord* is *Adon*, and yet the plural form *Adonai* (*Lords*,) is employed. To these plural nouns, sometimes is joined a *singular*, and sometimes a *plural* verb.

In like manner, the *pronouns* which stand instead of these names, are sometimes *singular*, and sometimes *plural*. It is also the case, that other *descriptive* appellations given to the Deity, are sometimes singular and sometimes plural. The following are examples.

* The singular form is used in the poetical parts, and in the prophets most frequently. The plural form is used more than two thousand times.

Gen. 1 : 1. "In the beginning, *Gods* (*Elohim*) created the heavens, and the earth."* In the original the verb *created*, is *singular*. Gen. 20 : 13. "*Gods* caused me to wander." In this case, the verb *caused*, in the original, is *plural*. Deut. 5 : 26. "Who hath heard the voice of the *living Gods*." In this case, the Hebrew participle signifying *living*, has a form which shows that what it refers to is plural. Psalm 58 : 11. "Surely there is *Gods*, who is *Judges* in the earth." In our translation, it reads, "Surely there is a God that judgeth in the earth." Psalm 149 : 2. "Israel shall rejoice in his *Creators*." Isa. 54 : 5. "For thy *Creators are* thy *Husband*." Jer. 10 : 10. "Jehovah is the Gods of truth, *he* is the *living Gods*." Deut. 6 : 4. "Hear, O Israel Jehovah, *our Gods* is one Jehovah."

This last case is a peculiar one, because it is introduced in such form and solemnity, that it seems to be demanding particular attention. Now we know that the Jewish nation, was set apart to preserve the worship of the true God, and every possible precaution was taken to prevent their worshipping any other. Yet their Lawgiver, in his last solemn and dying admonitions, thus calls their particular attention, "Hear, O Israel, the Lord our *Gods*, (*Elohim*) is one Jehovah." And it was not for the want of *singular* names, that designate the Deity, for Moses could have said, "Hear, O Israel, Jehovah our God, (*Eloah*) is one Lord," (*Adon.*) But he declared, that there is a plurality in the Deity, who is still the *one* Jehovah.

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* Any one who will examine the critical investigation of this subject, in the second London edition of a work on the Messiah, by John Pye Smith, will be satisfied that he has established the following positions.

1. This mode of language in the Hebrew is used thus peculiarly only in reference to the Deity.

2. It is a use of terms which has no parallel case in any other language.

3. It was not a form used to designate dignity and honour in that period of the world, as the plural pronoun and verb is now used by Sovereigns, nor does it correspond to that mode of expression in its peculiarities.

The following exhibit the use of both singular and plural pronouns. Gen. 1 : 26. "And *Gods* said, Let *us* make man in *our* image." Gen. 9 : 7. "And Jehovah *Gods* said, Come, *we* will go down there, and *we* will confound their language." Isa. 6 : 9. "And I heard the voice of the *Lords*, (*Adonai*) saying, Whom shall *I* send, and who will go for *us*."

It appears then, from Scripture, that until "God was manifest in the flesh," no foundation for distinction existed between the three Divine Persons ; and that the distinction which now exists, is in relation to the redemption of the human race. God the Son came to make the atoning sacrifice, and to reveal his Father's character, and God the Holy Spirit is the agent in imparting that Divine assistance, which enables man to recover the moral image of his Creator.

We find the various attributes and actions of the Deity, ascribed indiscriminately to each of the separate persons of the Trinity. Sometimes the names of the Divinity are applied to one separately, and sometimes to their united essence ; sometimes an action is ascribed to *God*, without designating either Person ; then again the same action will be ascribed to the Father, and then to the Son, and then to the Holy Spirit. There is just the alternation used in this respect, which we should expect, in a case where there was perfect unity in knowledge, counsel, choice, desire, and action, so that the will and purpose of one Sacred Person was in all cases that of the others.

It has been objected to the doctrine of Trinity and Unity of the Deity, that it is contrary to reason. But it can be shown that the truth revealed, is one which has its counterpart in every day experience. Our minds are so constituted that we are continually regarding existences, sometimes as units, separate from all other existences, and then as *parts* of other units. Thus we speak of an *army*, and we conceive of a unit ; we can also immediately conceive of it as made up of a multitude of other units. We say, "*one* detachment

was ordered to stand *all alone*, which consisted of five hundred men." Here in the same sentence, we think of one thing, which is said to be *all alone*, and yet to consist of five hundred beings or separate existences. The youngest child in Mathematical pursuits, is taught to add together his units, to make *one* ten, and never finds any thing in the process which is contrary to reason, or difficult to understand.

It is objected to the doctrine of the Trinity, that it in fact makes *three Gods*. But if the Bible really declares this very truth, if it uses the term *Gods*, in reference to the Deity more than two thousand times, and clearly exhibits *three*, who has a right to object to a belief in *three Gods?*

But it is urged, that we cannot believe in three Gods, and yet consider them as *one* God. To this it may be replied, that we are not required to believe they are one, *in those respects in which they are three*. They are revealed to us as three, in those particulars in which we conceive human minds to be distinct from each other; but there may be respects in which they are *one*, of which we have no knowledge, and which, from the very constitution of mind, in our present mode of existence, we cannot understand. There are certain respects in which the Unity of the Deity *can* be understood, for they are declared to be one in purpose and in affection; one in such a sense that if we worship one we worship all, if we honour one we honour all, if we love one we love all. Jesus Christ declares, that he that knoweth the Son knoweth the Father, he that hath seen the Son hath seen the Father, he that loveth the Son loveth the Father, and he that honoureth the Son honoureth the Father.

It is sufficient for us to know that we may address our worship and affections and prayers to Jesus Christ, "in whom dwelleth all the *fulness* of the Godhead bodily," who is the "image of the invisible God," the "brightness of the Father's glory, and the express image of his Person." It is enough for us to know that in addressing our devotions to *either* Person of the Trinity, we worship *all*.

In studying the Bible, there are cases when we cannot tell which of the Divine Persons is intended when the names of the Deity are employed, and there are other cases, when they are expressly pointed out as distinct. When Christ was on the earth, the distinction was manifest, for He pointed out the Father, and the Holy Spirit, and their distinct actions, and feelings. But the enquiry arises, which of the divine Persons is described in the Old Testament? Is there any foundation for determining that it was either one of the Sacred Persons in distinction from the other.

There seems to be abundance of evidence to support the position, that except when the Trinity is recognized, or the incarnation of Christ is predicted, the God of the Old Testament was Jesus Christ, in distinction both from the Father, and the Holy Spirit. Unless we take this position, some of the declarations of Jesus Christ involve contradictions to other parts of Scripture. The following are the declarations which aid in determining which of the Divine Persons is the God of the Old Testament.

John 1 : 18. "No man hath seen God *at any time.*" John 6 : 46. "Not that any man hath seen *the Father.*" John 5 : 37. "Ye have neither *heard his voice at any time,* nor *seen his shape.*" Several other passages in the New Testament assert the same thing.

Here in one place, Christ asserts that no man at *any time* hath *seen* God, and afterwards, he shows his meaning, when he says that it is *the Father,* who never spoke by an audible voice, nor took any visible shape. Of course, in those parts of the Bible where it is said that God was *seen* and *heard,* Christ has decided that it was not God the Father. In immediate connection, he tells the Jews to "search the Scriptures," for they are they that testify of *him.* He especially directs their attention to the books of Moses, saying, "there is one that accuseth you, even Moses, in whom ye trust, for had ye believed Moses, ye would have believed me, for *he*

wrote of me." Christ had wrought the miracles that proved him to be the "Son of God" in the sense which the Jews understood it, (i. e. a Divine Being.) We are to look in the books of Moses then, for what is written of Jesus Christ in the Old Testament, and which the Jews were reproved for not understanding, after all his miracles, and his asserted claims as Messiah.

In the very commencement of the books of Moses, we find Adam addressing the Being who created the world and himself, saying, "I heard thy *voice* in the garden, and I was afraid." This Being, Christ assures us, was not God the Father, because no man had ever heard his voice *at any time.* The following passages show, that Jesus Christ was this Divine Person. In Colossians He is called the image of the invisible God; and it is added, "For by Him were all things created, that are in Heaven, and that are in earth, visible and invisible." "All things were created by Him, and for Him, and He is before all things, and by Him all things consist." It was Jesus Christ, therefore, of whom Moses wrote in his account of the Creation of the world, and the fall of man.

This same Being was the one who conversed with Noah, and destroyed the world by a deluge, for it is a Being who speaks by a *voice*, and the same who created the beings He was going to destroy.

As we proceed in examining the Old Testament, we shall discover a Being, who is sometimes called *a Man*, sometimes an *Angel*, sometimes the *Angel of God's* Presence, and sometimes the *Messenger* of the *Covenant;* while this is the Being whom the Patriarchs and Prophets worshipped as the *Jehovah*, the *Lord God*, the *Almighty God*, and the *I am that I am.* It must be noticed, that the term *Angel*, signifies simply a *messenger*, and that some angels are spoken of that would never allow any worship to be paid to them, but directed the worship of all beings to God. But we find the particular Messenger who is called the Angel of the Lord, and the An-

gel of God's Presence, and the Messenger of the Covenant, claiming and receiving worship as Jehovah.

This personage is first called a *man*, when he appeared to Abraham, on the plains of Mamre. The friend of God, at this time, made supplications for the devoted cities, and addresses his Almighty visitor as Jehovah,* as the Lord, and as the Judge of all the earth.

The same Being appeared to Lot, and is again called both *a man*, and an *angel;* while Lot addresses him as the Divinity, and he is called Jehovah.

He is recorded by Moses as appearing to comfort Hagar in the wilderness, where he is called the angel of the Lord, and yet addresses her as God. And she called the name of the place "Thou God seest me."

This Being made a covenant with Abraham, renewed it with Isaac, and confirmed it to Jacob, when as a wanderer from his father's house, he slumbered in Bethel. He is called for this reason, the "Angel of the Covenant." And when Jacob returned from Padan Aram, this Being *appeared* to him, in a bodily shape, and called himself God Almighty, and blessed him there. And it is added, that "God went up from him, in the place where he had *talked* with him."

When Jacob heard of the approach of his brother Esau, he was distressed, and again his Almighty Friend, appeared in human form, and was called a *man*. And Jacob "wept and made supplication" to Him, and gained the blessing he implored. And after He departed, he called the place Penuel, for said he, "I have *seen God*, face to face." And when the aged patriarch was closing the "days of the years of his pilgrimage," and his beloved Joseph brought his sons to receive the blessing of his dying parent, thus he acknowledged the Being in whom his hopes reposed: "God, before whom my

* Whenever the term, *the Lord*, is found in *capitals*, in the English Bible, it is *Jehovah*, in the Hebrew, and when it is not in capitals, it is *Adonai*, (*the Lords.*)

fathers, Abraham and Isaac, did walk, the God which fed me all my life long unto this day, the *Angel*, which redeemed me from all evil, bless the lads."

If we continue on through the books of Moses, we shall find the same Angel, appearing to Moses, in the bush, and talking with him on the burning mount. At one time it is said of Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel, "And they *saw* the God of Israel, and there was under his feet as it were a paved work of sapphire stone, and as it were the body of heaven in clearness. And upon the nobles of the children of Israel he laid not his hand. Also they saw God, and did eat and drink."

This same Being appeared to Joshua, as the Captain of the Lord's Host, and also to Manoah, and in both cases he is called a *man*, and also *Jehovah*. In all these cases Jesus Christ has decided, that this Being was not the Father, but was Himself.

In the New Testament we find also, that Christ is recognized as the God to whom David addressed his worship, and tuned his harp; as that "Jehovah, who in the beginning laid the foundation of the earth." In repeated instances the Psalms, which were addressed to Jehovah, are quoted in the New Testament; and we are told by the Apostles that this Being was Jesus Christ.

Thus also in the prophets. That most awful and sublime description of the appearance of Jehovah in his temple, by Isaiah, is by the Evangelist expressly said to be an account of Christ, when the prophet "saw his glory and spake of him."

In Corinthians, St. Paul informs us, that Christ was the Being that guided the Israelites through the wilderness, and whom they tempted and grieved with their rebellion.

In short, there is the most full and abundant evidence, that Jesus Christ was the God of the Old Testament; and those who deny his Divinity, cannot bring any *proof*, that God the Father was ever spoken of in the Old Testament, except in

those cases where prophetic language is used, and Christ is recognized in his state of humiliation; or else where the Sacred Persons are mentioned together. In all these cases, by a course of reasoning, the Father can be recognized. In all other cases, no proof can be brought, that the Father was ever spoken of in the Old Testament, and abundant evidence can be afforded, that it was Jesus Christ, who was the object of love and adoration, to all the ancient patriarchs and prophets.

He who finds Jesus Christ as "God manifest in the flesh," in the New Testament, can find him equally and as clearly "manifest in the flesh" in the Old; and those who are called upon to defend the Divine nature of Jesus Christ, assume needless difficulties by allowing that the God of the Old Testament is the Father instead of the Son.

It can be justly claimed, that those who deny the Supreme Divinity of Christ, shall *prove* that in *any* case, *the Father* was ever the object of worship in the Old Testament, except as he was adored when Christ was worshipped. There are a multitude of passages that prove that *Christ* was worshipped; let them furnish, if they can, a single instance in which the Father was.

The character and actions of Jesus Christ can be discovered in all parts of the Bible; but the character of God the Father, was not revealed till the new dispensation. And it will be found that Jesus Christ expressly maintains, that this was one object of his mission. He declares that the name and character of the Father was "not known," and that he had come to "declare Him." To establish this, we need to recognize the principles of interpretation, illustrated on page 139.

It appears that the word *to know*, has two uses; the first is simple apprehension of a fact communicated; and the second is this knowledge, together with its *effects*. Thus Christ tells the Jews at one time, that they "*know him*, and know whence he is," and then he tells them they "*do not know* him, or the

Father." In the first case, he tells them they have the proper speculative knowledge, and in the second, that they are destitute of the appropriate *effects* of knowledge, or the feelings and conduct. It will be recollected also, that the term "*name*" is used for the *being* or *character* represented by a name.

In the following passage, the word to know, means *speculative* knowledge. "Then cried Jesus, as he taught in the temple, ye both *know* me, and ye know whence I am; and I am not come of myself, but he that sent me is true, whom *ye know not*." Afterwards, he thus addresses the Father, "I have manifested thy *name* unto those whom thou hast given me;" (i. e. the being and character recalled by a name.) And again, "O righteous Father, the world hath not known thee, but I have known thee, and these have known that thou hast sent me. And I have declared unto them *thy name*, and will declare it that the love wherewith thou hast loved me may be in them." In these passages, Jesus Christ expressly asserts, that the character of his Father had not been known, and that he came to communicate it to the world.

Christ had told the Jews, that the God whom they now regard in Heaven, had never been seen or heard, and of course, that it was not the Being whom their fathers worshipped, and who had *appeared* to the patriarchs and *talked* with them, He had directed them to go to Moses, who wrote of *himself*. Afterwards, when they questioned him, "Whom makest thou thyself?" he says, "it is my Father that honoureth me, of whom *ye say*, that he is *your God*. Yet *ye have not known* him." "Your father Abraham rejoiced to see my day, and he saw it, and was glad." "Verily, verily, I say unto you, before Abraham was, I AM." When he thus directly claimed to be the Deity of the Old Testament, the Jews in a rage, "took up stones to cast at him," because "being a man, he made himself God."

It appears, therefore, that where there is any datum for

deciding, which of the Divine Persons was the object of worship, to the ancient patriarchs and prophets, it supports the assertion, that it was Jesus Christ; and that though there are some cases in which the other persons of the Trinity can be discovered as spoken of, and many, where there is no certain mode of determining that any distinction in the Trinity was intended, yet in the majority of cases, it is evident that it must have been Jesus Christ who is the God of the Old Testament.

It can also be as clearly shown, from the New Testament, that *after Christ ascended to Heaven*, and was no longer as a man, in a state of humiliation, disrobed of his Divine honours, that though the Father was sometimes worshipped, as a distinct Person, ordinarily the object of worship to the Apostles and early Christians, was Christ

If any person will diligently study the words of our Saviour in his conversation with the Jews, in his last addresses to his disciples, and in his last prayer to his Father, they will discover, that he was continually labouring to impress this idea—that the God whom the Jews were now worshipping in Heaven, they had never known, and that He himself was the God of the Old Testament. On his disciples he especially urged the idea, that the only way they could know any thing about the Father, was by Him; that when they saw, loved, and worshipped Him, they saw, loved, and worshipped the Father; and that the *way* to worship the Father was to worship Him, for that He was "in the Father, and the Father in Him."

But to establish the position, that Christ was ordinarily the object of divine worship, instead of the Father, all the texts will be collected, which show that the Father was an object of distinct worship; then those that show that Christ was the object of distinct worship; and then some of the passages where Christ teaches that the mode in which the Father is to be known, loved, and worshipped, is by loving, knowing, and worshipping Himself.

In the first place, however, it must be borne in mind, that the term, "*call upon the name*," is an expression which signifies "*to worship*," and that the term *name*, in all cases, signifies either the *sound* or *sign* by which a being is designated, or else the *being himself*, or else his *character and attributes*.

The following are the cases in which God the Father, is presented as the object of worship. Matt. 6 : 9. "Our Father which art in Heaven," &c. This prayer, was made for his disciples when Christ was not in Heaven, but in the condition of a man on earth ; of course, the Father was necessarily the object of worship, and it does not indicate, that Christ considered it as the only suitable mode, when His circumstances were altered, when He resumed the glory which He had with the Father. John 15 : 6. "That ye may with one mind, and one mouth, glorify God, even the Father of our Lord Jesus Christ." Eph. 1 : 17. "Making mention of you in my prayers, that the God of our Lord Jesus Christ, the Father of Glory, may give you the spirit of wisdom," &c. Eph. 3 : 14. "For this cause, I bow my knee unto the Father of our Lord Jesus Christ, that He would grant you," &c. Col. 1 : 12. "Giving thanks unto the Father," &c. 1 Pet. 1 : 17. "And if ye call on the Father, who without respect of persons judgeth," &c. Rom. 8 : 15. "The spirit of adoption, whereby we cry, Abba Father." John 4 : 21. "For the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth." James 3 : 9. "Therewith bless God even the Father."

It is believed that these are the *only* cases, in which the New Testament furnishes examples of worship addressed to the Father, distinct from the other persons of the Trinity, *after the glorification* of the Redeemer. There are several passages, where the Father is recognized as an object of worship, in connection with the Son, and the Spirit.

The following are cases which show not single cases of direct worship, but the fact that it was the *ordinary custom*

of the Apostles, and early Christians, to worship Christ, and thus *through* or *by* Him, the Father and the Spirit. 1 John 5 : 13. "These things have I written unto you that believe on the name of the Son of God ; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. And this is the confidence that we have in *Him*, (i. e. the Son of God,) that if we ask any thing according to His will, *He* heareth us, and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we *desired of Him*." This text expressly shows, that the Son of God, was the Being to whom the Apostle John, and those to whom he wrote, ordinarily directed their worship. Acts 9 : 14. "And he hath authority from the chief priests, to bind all that *call upon thy name*." This is the address of Annanias to Jesus Christ, in which he calls Christians, those that *worship Christ*. And when Paul began to preach, the people thus expressed their surprise: Acts 9 : 21. "Is not this he that destroyed those that *called on His name* in Jerusalem." (i. e. worshipped Christ.) Acts 7 : 59. "And they stoned Stephen, calling upon (*God*,) and saying, Lord Jesus receive my spirit." Here in the English version, *God*, is inserted, but it is put in italics, to show that it is not in the original language. In Acts the Being who is called "the Lord," can be proved to be Christ. Heb. 1 : 6. "When He bringeth the First Begotten into the world, he saith, "Let all the Angels of God worship Him." 1 Cor. 1 : 2. "With all that in *every place* call on the name of Jesus Christ our Lord, both theirs and ours." St. Paul here expressly declares, that Christians in *every place* worship Christ.

Many other passages might be brought, in which by induction, it can be proved, that Jesus Christ was the object of religious worship among the early Christians. To this testimony of Scripture, is added that of *History*, by which we learn from various writers, that the Christians worshipped Christ as God, and that they were stigmatized by their enemies, as worshipping a man that had been crucified.

The following are the passages where we are taught, that by loving and worshipping Jesus Christ, we love and worship the Father. John 10 : 30. "I and my Father are *one*." John 14 : 6, 7. "I am *the way*, and the truth, and the life, no man cometh unto the Father, *but by me*." Col. 3 : 17. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father *by Him*." John 6 : 45. "Every man, therefore, that hath heard and learned of the Father, *cometh unto me*." John 10 : 38. "That ye may know and believe that the Father is in me, and I in Him." John 14 : 11. "I am in the Father and the Father in me." John 12 : 45. "He that seeth me, seeth Him that sent me." There is no way to explain this last, and other similar passages, so as not to contradict various passages which expressly assert that no man has seen God, and that no man hath seen the Father, but by allowing that the Father never assumed a visible form, and in this respect was never seen, while he is so *one* with the Son, that "whosoever seeth the Son, seeth the Father also." John 14 : 7—10. "If ye had known me, ye should have known my Father also, and from henceforth ye know Him, and have *seen Him*. Philip saith unto Him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not *known me?* He that hath seen me, hath seen the Father, and how sayest thou then, show us the Father. Believest thou not that I am in the Father, and the Father in me? Believe me that I am in the Father, and the Father in me." Eph. 2: 18. "*Through Him*, we both have access, by one Spirit, unto the Father."

From these, and many other passages, it appears, that Jesus Christ taught his disciples, that by worshipping Him, they would worship the Father, and that this was the appointed way to approach the Father.

The common mode of prayer at this day, is to the Father directly, and *for the sake* of Jesus Christ. That this is a cor-

rect mode of address, can be proved by *deduction* from the Bible, yet still it has *no example* in Scripture. There is no case in which supplication appears to have been made in that manner. It is true, that in two places, we are told, that forgiveness is obtained for the *sake of Christ*, but this is simply the assertion that our salvation was purchased by His atoning sacrifice. The following passage is supposed to be a *direct sanction* to the common mode of address, but it can be shown that it is not. Christ saw that his disciples did not understand Him, when He said that he should "go away and come again," and that "they were desirous to ask Him." He does not explain himself, but tells them of a future joyful day, when they will understand all these things. He then adds, "In that day ye shall *ask* me nothing, (the verb ask in the original signifies *enquire of*,) Verily, verily, I say unto you, whatsoever ye shall *ask* the Father, (here the word ask is another word signifying to *pray to*) *in my name*, he shall give it you. Hitherto ye have asked nothing *in my name*, ask and ye shall receive that your joy may be full." It can be shown, that to ask "*in the name*," in the Bible it never signifies to ask "*for the sake of*," as it is often used in modes of worship. It signifies that if they prayed to the Father, *through* Chrsit, that is, by His *name* and *character*, that the blessing would be bestowed.—The following text shows that this was the meaning which Christ intended: John 14:13. "Whatsoever ye shall ask *in my name*, that will *I do*." Whenever, therefore, we are directed to come to God *by* or *through* Christ, or *in the name* of Christ, we are directed to *worship Christ*, and *thus* the Father is worshipped. For it will be found, that "*in the name of*," through the Bible, signifies either *by the appellation*, or *in the character of*, is not used in asking a favour, like the expression, "for the sake of," as many have been wont to interpret it.

This exposition of the language of the Bible on this subject, may relieve the minds of many, who feel a difficulty in contemplating such a mere spiritual existence as the Father is

represented, and also those who feel their religious affections particularly directed to Jesus Christ; while some may be relieved who are troubled with the difficulty of directing the mind to *two* Beings in acts of devotion. It is doubtless in regard to these wants, that we are directed to Christ as the object of worship, and as the Being in whom "dwelleth *all the fulness* of the Godhead bodily." It may be a relief to some, to find that though the ordinary mode of worship is sanctioned by Scripture, *direct* address to *Christ*, and thus *through Him* to the Father and the Spirit, was the mode ordinarily practised by the patriarchs, prophets, and apostles.

There is one interesting fact to be mentioned, in connection with this subject. The Moravian brethren, are the church which can trace its origin in a more direct line to the time of the Apostles, than any other. They are the sentiments of the ancient Waldenses and Albigenses, who preserved the true faith through all the dark ages of Papal heresy. In their ancient Liturgy, we find that the most of their prayers are directed to Jesus Christ directly, and not to the Father; though as in the Bible, there are exceptions to this rule.

In what follows, it will be assumed, that Jesus Christ is the Being described in the solemn aud sublime language of the Old Testament, as well as in the simple and beautiful narrative of the New; and that it is by the contemplation of His character, that we are to learn to love our Creator, and thus to secure that recovery from moral evil, which prepares the disordered mind of man, for a state of pure and never ending happiness.

CHAPTER XXVI.

PERSONAL CHARACTER OF THE DEITY

It has been illustrated in previous articles, that the human mind is formed to derive the highest species of enjoyment, from the discovery of certain traits of character in intelligent minds, and from the exercise and reciprocation of affection. It has been shown, that the recovery of the disordered mind of man, to a state of perfect moral rectitude and happiness, is to be secured by means of love to the great Author of being. It has been shown, that Jesus Christ is the Creator, Governor, Redeemer, and Judge of mankind, and the Deity we are to love and worship. It will be the object of what follows, to illustrate the position, that the law of God, which makes this requisition, demands a practicable, a reasonable, and a delightful service.

It is very manifest, that unless the Divine Being possessed those characteristics, which the mind of man, from its very constitution, is formed to love, it would be impossible to perform this duty, while it would be unreasonable and unjust to demand it. For this reason, it is indispensable to illustrate the position, that in the Works and in the Revelation of our Creator, are exhibited all those traits of character, which awaken admiration, and are causes of affection.

The following are the causes, which are discovered as the means of awakening affection in the human mind; *personal beauty*, *physical strength*, *intellectual superiority*, the *power of sympathy*, the power of *giving and appreciating affection*, and *benevolence*.

The first cause of affection, is *personal beauty*. As God is a Spirit, and does not now manifest himself to the vision of

man, in any human form, we cannot ascribe this characteristic to Him, in exactly the same sense, as we ascribe it to our fellow beings. Yet it can be shown, that in this respect, the same cause, which operates in awakening admiration towards our fellow creatures, can become the cause of affection to our Creator.

In the chapter on Taste, it has been shown, that the pleasure we derive from objects which exhibit the beauty of colour, form, motion, and sound, arises from the fact, that they have been so often the signs or symbols that recall ideas of pleasing traits of character in other minds, or else of pleasing emotions in our own mind, that by the principle of Association, they recall those agreeable emotions which were formerly connected with them.

Of course, all objects of beauty, or sublimity, by Association, are furnished with the power of calling up emotions, such as are felt upon the discovery of wisdom, skill, benevolence, and all the interesting and noble traits of an intelligent mind. It is true, the memory of the particular times and occasions, when this connection was formed, has passed away, and thus the mind is left free, to substitute the *Glorious and All Perfect Mind*, as the Being whose excellencies shall be recalled, by the symbols that previously have been employed, to exhibit the traits of character, and emotions of the minds He has made.

Thus the beauties of the glorious frame in which we dwell, may be viewed as having the same relation to the Indwelling Spirit, that pervades them all, as a beautiful human form has, to the mind which animates it. The exterior of nature is the clothing of the Almighty Mind, where in visible forms of beauty, dignity, and grace, he still communes with those children of his love, that lift the adoring eye to Him, who smiles in the landscape, and breathes in the gale. The heavings of the ocean, the rush of the tornado, the sheeted lightning, and the talking of fierce thunderbolts, are majestic expressions of

His dignity and power. The whispers of evening, the low murmur of waters, the soft melodies of nature, are the breathings of His love. In the graceful movements of vegetable life, in gliding shadows, and curling vapours, in the delicate blending colours, and the soft harmonies of animated existence, may be discovered His gentleness, purity, and grace. The sighing of the wind, the moaning of the wood, the beaming of some lonely star, the pensive gleam of moonlight, recall His tenderness and pitying sympathy. Man cannot turn his eye abroad, without beholding in the thousand mirrors of nature, the glorious and perfect form of Him who "filleth all in all."

The second cause of affection to the human mind, is found in the exhibition of *physical power*. This is one of the inferior causes, and yet it has its influence. Before intellectual superiority held the estimation it now maintains, physical strength was considered as one of the highest characteristics of man, and the exhibition of great prowess was one of the principal causes of respect and admiration, while it still continues to be regarded with pleasure by mankind. The exhibition of this characteristic, is constantly before our eyes in the works of the Almighty Hand, and is sublimely portrayed in his Holy Word. The fierce commotions of nature, in this terrestrial world, the shaking of wintry storms, the explosions of volcanoes, the heaving of earthquakes, and all the desolating violence in the contest of the elements, exhibit both the active and restraining power of the Creator; while the majestic force that guides the unshaken spheres in their fixed and mighty orbits, presents a constant and overwhelming exhibition of Almighty energy.

And thus it is sublimely portrayed in his Holy Word. "He removeth the mountains and they know it not; he shaketh the earth out of her place, and the pillars of Heaven tremble, and are astonished at his reproof. He commandeth the sun, and it riseth not, and he sealeth up the stars. He

spreadeth out the heavens alone, and treadeth upon the waves of the sea. He maketh Arcturus, Orion, Pleiades, and the chambers of the south. He stretcheth out the north over the empty place, and hangeth the earth upon nothing. He covereth himself with light as with a garment, he maketh the clouds his chariot, he walketh upon the wings of the wind. He looketh on the earth and it trembleth, he toucheth the hills and they smoke. The voice of the Lord is upon the waters, the God of glory thundereth. The voice of the Lord is powerful, the voice of the Lord is full of majesty. The voice of the Lord breaketh the cedars, yea the Lord breaketh the cedars of Lebanon. The voice of the Lord shaketh the wilderness, the voice of the Lord discovereth the forests. The Lord sitteth king upon the floods. The Lord sitteth king forever. Touching the Almighty, we cannot find him out, lo, these are a part of his ways, but how little a portion is heard of him."

The third characteristic which is a cause of affection, is *intellectual superiority.* There is nothing which has been an object of such blind and enthusiastic admiration, as splendid genius and talents ; and every other endowment, in the estimation of mankind, has hid with diminished lustre, in the presence of these attributes. It has been that strength of mind which can face danger and overcome the instinctive fear of death, which has given such a charm to bravery. It is the force and activity of intellect, which has thrown much of the halo around the head of the bloody and selfish conqueror ; while splendid literary acquirements, or the force of mighty genius, as displayed in discovering and illustrating the principles of nature, have received equally lasting honours.

In judging of the existence of this trait in our fellow men, it is not by their *language* we chiefly learn it. It is by displays of it in their course through life ; in their invention, in the skill displayed in the works of design, and in the triumphs achieved by it, over matter and mind.

It is thus also, that we can come to a knowledge of this

characteristic in the mind of our Creator. It is in the works of His hands, and in the regulation of their multiplied operations, that we discover at once the ingenuity that contrives, the skill that executes, and the wisdom that regulates and sustains. What finite intellect can comprehend the unnumbered wonders of this fair world? What architect could sweep an arch like the perfect dome of Heaven, or so firmly and perfectly adjust the magnificent fabric beneath? What human wisdom could so nicely arrange the fair proportions and equal balancing of mechanical movement we behold on every hand? What monument of art can compare with the curious and astonishing mechanism of the body we inhabit; of the eye, that paints within its little orb the glories of the universe; of the ear, that trembling receptacle of harmonious sounds; of the human voice, that perfect instrument of music and intelligence?

And how varied and profuse the contrivances of beauty and of skill, by that Hand that plans not only for our comfort, but our delight. He paints the violet and the rose, and sprinkles the fields with all the varied flowers of spring. He adorns the birds of the air with their rich plumage, and gives "the goodly feathers to the ostrich." His hand scatters the purple and gold on the fishes of the sea, lights up the glow-worm's lamp, and sheds sparkling beauties on flies and worms.

Nor is it for man alone these beauties are designed, for the mind of the Maker rejoices in the works of his hand. Thousands of flowers are blooming in unexplored forests, and are shedding their beauty and their fragrance for Him alone. The bottom of the ocean is spread with pearls and soft coloured shells, where no eye beholds but His that formed them. The caves of the earth are hung with glittering spars, and adorned with precious gems, that glimmer only for Him, who thus exhibits his delight in all that is varied, beautiful, and new.

And how clearly is exhibited His love of order, fitness, and propriety, in the material world! What perfect gradations of

classes, orders, genus, and species, in every department of His works! What perfect regularity in the movement of all the machinery of nature! The sun ever "knoweth his going down, and the day-spring from on high his place." All the vast mechanism of His hand moves on with a precision and order, unknown in the operations of men.

But the perfection of His skill is not found in the material world. It is *mind* that first bespeaks the impress of Infinite Wisdom; *mind* with all its fearful and glorious powers, "looking before and behind" to gather wisdom from the past, and to plan for future time; wandering in discursive flights through time and space; collecting, comparing, and combining its varied stores; endowed with fearful susceptibilities and trembling sympathies; capable of the highest aims and the noblest aspirations; capable too, of the most terrific perversion, and the most appalling depravation; formed to understand and appreciate moral excellence; endowed with powers of never ending expansion in knowledge, glory, and happiness; formed after the likeness of the Invisible God; the miniature image of the Creator Himself!

But the wisdom of our Maker is not more exhibited in the formation, than in the government of mind. Myriads of such gifted beings, furnished with the power of perfect liberty, and independent volition, he yet controls, and worketh all things after the counsel of his own will. The greatest statesmen upon earth, when striving to regulate the workings of the human mind, and to control events which depend upon them, forever are baffled, and testify to perpetual miscalculation and failures. The power of controlling circumstances, and of so applying motives as to sway the minds, even of a few of their fellow men, is what none can calculate upon with any certainty. But amid millions of these active minds, Jehovah rolls on his undisturbed decrees, bringing light out of darkness, good out of evil, and order out of confusion.

If we approach the Word of God, we shall find the decla-

ration, and the exhibition of the same Divine characteristic. The most elevated human intellect, with all its boasted stores of knowledge, these inspired interrogatories must humble to the dust. "Dost thou know the balancing of the clouds, the wonderous works of Him who is perfect in knowledge and wisdom; how thy garments are warm when he quieteth the earth with the south wind? Hast thou with him spread out the sky which is strong as a molten looking glass? Where was thou when I laid the foundation of the earth, declare, if thou hast understanding. Whereupon are its foundations laid, or who laid the corner stone thereof, when the morning stars sang together, and all the sons of God shouted for joy? Hast thou commanded the morning since thy days, and caused the day-spring to know his place? Hast thou entered into the springs of the sea, or walked in search of the depths? Have the gates of death been open to thee, or hast thou seen the doors of the shadow of death? Where is the way where light dwelleth, and as for darkness, where is the place thereof? Hast thou entered into the treasures of the snow, or hast thou seen the treasures of the hail? Hath the rain a father, or who hath begotten the drops of the dew? Canst thou bind the the sweet influences of Pleiades, or loose the bands of Orion? Canst thou send lightnings that they may go and say unto thee, here are we? He that planted the ear, shall he not hear? he that formed the eye, shall not he see? he that teacheth man knowledge, shall he not know?"

But there is one exhibition of intellect, which is peculiarly delightful. It is that nice *perceptian of fitness* which ever secures from any violation of order, delicacy, and propriety. Those actions which are the effects of this characteristic, are called examples of the morally beautiful and sublime. In no being ever conceived of, or portrayed by man, was there such a display of these excellencies, as we find exhibited in the character of our Divine Creator, when he dwelt on earth.

He appeared here in the character of a *man*, and entered

into all the relations of life, as a son, a friend, and a subject of government. And we see every thing in all his varying circumstances and actions, exactly conformed, to the dignity of his divine character, and yet exactly consistent with his voluntarily assumed relations. In his early days, we find him a member of the family circle, and yielding obedience to the authority of his parents. When appearing as a member of community, his tribute money was demanded, after calmly expressing his real superiority to human authority, he directed his disciples to pay it, thus assuming that it became him, "to fulfil all righteousness." When interrogated as to his right to instruct, and to assume the authority of a divine teacher, by the envious Pharisees, he hushed them by enquiries so appropriate, and so difficult to answer, that they shrunk away from his presence. And when again they tempted him, by apparently constituting him a judge in a civil case, where a guilty female, by the laws of the country, had forfeited life, one single address to their conscience, drove away the guilty and abashed accusers, and then in consistence with his character of a pitying Saviour, he bade the guilty being, "go and sin no more."

How exactly appropriate was his tender demeanor, when parents brought their offspring to receive his blessing, and his disciples forbade it. But he rebuked them, and said, "suffer little children to come unto me. And he took them in his arms, and laid his hands upon them and blessed them." And as the hour of his sorrow drew on, how did these interesting exhibitions cluster around. We behold him at the last supper with his faithful followers, where his beloved friend fears not to lean upon his bosom, and where, as an example of humility, he girds himself to minister as a servant to his friends. We see him in the hour of agony returning for sympathy to his disciples; and finding them asleep, after the enquiry, "What, could not ye watch *one hour?*" he makes the kind excuse, "the spirit indeed is willing, but the flesh is weak."

What considerate affection is displayed in his last interview with His disciples, while he seeks to support and comfort them, and to prepare their minds for the scenes of terror and dismay which were to follow.

When denied by his ardent yet forewarned disciple, how appropriate the rebuke of his speaking eye, as "the Lord turned and looked upon Peter; and immediately the cock crew." And when brought before the tribunal of his enemies, he was called upon to testify his innocence, as he opened his lips, he was *smitten upon the mouth.* It was the *Creator*, receiving this most humiliating insult from one of his creatures! What language could so exactly express both the calmness of Divine majesty, and the upbraidings of injured innocence; "If I have done evil, bear witness of the evil; but if well, why smitest thou me?"

And the last being who engaged his care, ere he closed his eyes in death, was *his mother.* He saw her desolation, he saw his beloved disciple, and to him he bequeathed his filial cares, saying, "Son, behold thy mother!" "And immediately that disciple took her to his own house." "And then, knowing that all things were now accomplished, he said, *It is finished*, and bowed the head, and gave up the ghost!"

A fourth cause of affection, is the *power* of *sympathy.*—There is no other cause that so powerfully operates to produce affection, and none which seems so indispensable to its existence. So much does the mind desire it, and so sensibly feel the want of it, that a being entirely destitute of it, one who could neither feel for our sorrows, nor rejoice in our happiness, would be an object of total indifference, if not of aversion.

On this subject, therefore, the Bible is most full and explicit, in regard to the character of our Creator. In searching its pages, in reference to this and all other points, the standing law of interpretation never is to be violated, that the ordinary and common meaning of language is always to be taken, un-

less it violates the principles of reason, or contradicts other assertions of the writer. That the Creator should feel both pleasurable and painful sympathy with his dependent creatures, instead of being contrary to reason, is one of its deductions. For in all our past experience, we never found an intelligent mind destitute of this susceptibility. Neither is it contrary to any other declaration of Scripture, for not a passage can be found which forbids this idea. On the contrary, the Bible is filled with the most touching and animated expression of the Divine tenderness and sympathy for all his creatures. There cannot be found any language upon earth, which can more vividly portray all the emotions of pity, regret, sorrow, compassion, and sympathy, than are discovered in the Inspired Pages.

And as if our Creator intended to secure this trait of his character, indelibly enstamped in His Word, the language employed on such subjects never can have but *one* meaning. Almost all other words are used in various senses ; but pity, sorrow, grief, compassion, and other words that express both pleasurable and painful sympathy, can mean just one thing, and *nothing else.* We know but two kinds of emotions, *pleasurable* and *painful,* and all the names given to them, can have but one meaning. There are no emotions that *approximate* to pain, and yet are pleasurable, without any mixture of pain. All emotions are either entirely painful, or entirely pleasurable, or else a mixture of both. Here then, is a subject where we can make no mistakes in regard to the character of our Creator ; and when he declares that " he rejoices over his children," or that " in all their afflictions he is afflicted," we never can misunderstand or misinterpret his words.

In such language as this, he expresses his paternal yearning over his guilty people : " How shall I give thee up, Ephraim ? How shall I deliver thee, Israel ? How shall I make thee as Admah ? How shall I set thee as Zeboim ? My heart is turned within me, my repentings are kindled together." And this

is the expression of sorrowful regret as his people returned to their sinful courses: "O Ephraim, what shall I do unto thee? O Israel, what shall I do unto thee? for your goodness is as the morning cloud, and as the early dew, it goeth away." And this is the language of pity, as he is called to inflict the necessary punishment of transgression: "Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still, therefore my bowels are troubled for him, and I surely will have mercy upon him."

And the descriptions of his character we find in such language as this: "Like as a father pitieth his children, so the Lord pitieth those that fear him, for he knoweth our frame, he remembereth we are but dust." After a description of the multiplied rebellion and crimes of his covenant people, it is added, "but he, being full of compassion, forgave their iniquity, and destroyed them not; yea, many a time turned he his anger away, and did not stir up all his wrath. For he remembered that they were but flesh, a wind that passeth away and cometh not again." And again, "Many a time did he deliver them, yet they provoked him with their counsels, and he brought them low for their iniquity. Nevertheless he regarded their affliction, and heard their cry, and repented according to the multitude of his mercies."

But it was when he dwelt upon earth as a "man of sorrows," that we gain the most soothing evidence of this endearing characteristic. We then behold his tenderness to the sick, the sorrowing, and the destitute, while he went about doing good, and comforting all that came to him with any grief. We see his cheerful interest in the happiness of his creatures, when he furnished the exhausted wine of the nuptial feast, and his tender sympathy when with the desolate sisters, he sorrowed at their brother's grave.

And it is this trait in our Almighty Saviour, which is especially pointed out as the source of consolation and support to human sorrow and weakness. We have learned by experi-

ence, that those who have suffered affliction themselves, are prepared for a peculiar tenderness of sympathy towards those who experience similar sorrow, and such as no mind can yield, which has not tasted grief. This peculiar tenderness is particularly pointed out in the character of our Redeemer. "For we have not an high priest that cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are," and "in that he himself hath suffered, being tempted, he is able to succour those that are tempted." "For in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest."

Every human being, in passing through this vale of tears, will feel the need of such a Friend, and such sympathy can meet all our varied anxieties and wants. If we are called to watch the couch of sickness, or to weep over the tomb of those most dear; there was a time also, when he whom Jesus loved was sick, and when he wept beside his grave. If we are sorely tried, and tempted to evils we dread to encounter, he can feel for us, who himself suffered, being tempted, and "offered up prayers with strong crying and tears." And in those hours of nameless sorrow, when the sickening spirit beholds nothing but darkness and desolation and gloom, *One* friend is ever near, who himself has struggled with darkness, dismay, and agony. If we are pressed with the ingratitude and coldness of the world, or mourn the fickleness of friendship, his sympathy can reach the want of those, for whom he suffered rebuke, and loneliness, and desertion. And in that parting hour, when all the trials of the mind, and the sufferings of nature seem combined; when the dying body is racked with pain, and the fainting spirit can only feel itself impure, and sinful, and unworthy; when the wasted hours of life return to upbraid, and every sinful deed to appal; who then can comfort with his sympathizing aid, but He who for our sake chose to meet the hour of death, in weakness and agony, in darkness and utter desertion!

The fifth cause of love to the human mind, is the *power of giving and appreciating affection.* Every mind is so made, as earnestly to desire some object of affection, that can appreciate and reciprocate the gift. We cannot love any being who would receive such regard with complete indifference, and was himself entirely destitute of any such susceptibility. On the contrary, we love strong and ardent feelings, and the heart ever rejoices to receive such manifestations of regard. Every part of the sacred volume is filled with proofs of the existence of this characteristic in the Divine Mind. And as if this was the very essence, and chief peculiarity of his character, it is declared, that *God is love.*

The existence of this trait of character, is indicated by actions, that manifest regard, by personal sacrifices for the object of affection, by direct expressions of tenderness, and by feelings expressed when affection is doubted, or is not returned.

By all these various modes, we learn the existence of this characteristic in our Creator. In *actions*, he has manifested it, by all the unnumbered contrivances he has formed for our comfort, improvement, and happiness; and in *personal sacrifices*, when for "our sakes though rich he became poor, that we through his poverty might be made rich."

But it is not actions *alone*, that satisfy the wants of our minds. The heart seeks the assurance of *language*, for however substantially kind a friend may be, we know that love is always increased by expressions of affection. Especially would this be the case, were the friend very high above us in rank or intellect, or were we conscious that we had given him but little reason for affection, and much to the contrary.

In compliance with these wants of the mind, we hear the Being who is so far above us in intellect, purity, and power; the Being who sees so much of evil, even in those who serve him best; we hear him addressing his earthly children, in language of the tenderest affection.

It must be recollected in this connection, that the Jewish

nation was the only people who knew the true God, and within its bosom were found those who alone upon earth were his real children, and gave him the affection of the heart, and the service of the life. Even in one of the worst periods of degeneracy, it is recorded, that there were more than seven thousand of his true worshippers in Israel. And thus we read the record of his affection: "I have loved thee with everlasting love, and with loving-kindness have I drawn thee. Behold, I have graven thee upon the palms of my hands, and he that toucheth thee, toucheth the apple of mine eye. Fear not, for I have redeemed thee, I have called thee by name, thou art mine." And thus again, when He dwelt among his children upon earth: "I call you not servants, but I have called you *friends*. Greater love hath no man than this, that a man lay down his life for his friends. Love one another as I have loved you. He that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. I will not leave you comfortless, I will come to you."

And thus he addresses his children, when they *doubt* his affection. "But Zion saith, the Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea she may forget, yet will not I forget thee. And thus He upbraids when his love is despised and unreturned." Oh, my people, what have I done unto thee, wherein have I wearied thee, testify against me. What evil hast thou found in me, that thou hast gone far from me? Have I been a wilderness to Israel, a land of darkness? Wherefore say my people, we will continue no more with thee? O Israel, return unto the Lord thy God, for thou hast fallen by thy iniquity. Return, thou backsliding daughter, and I will not cause my anger to fall upon you, for I am merciful, saith the Lord."

The last characteristic which is the cause of affection, is *benevolence*. This has been defined as such a love for the

general happiness of intelligent beings as leads a mind to make sacrifices of its own enjoyment, to save from greater evil or secure greater good. That this is a characteristic of our Creator, we never could learn from the light of nature. In his works we perceive all contrivances are for enjoyment; but when we see all the strange disorders that fill this miserable world, none without revelation can affirm, that they are not consequent upon some selfish inactivity, or negligence in the Creator, which perfect benevolence would have remedied.

Nor have those who deny the atoning sacrifice of our Almighty Redeemer, any evidence afforded of the existence of this characteristic. What proof can such offer that God ever has, or ever will, make any sacrifice of his own enjoyment, to alleviate the sufferings, or promote the happiness of any of his creatures; or that he has any more benevolence than ordinary men, who will act for the public happiness when it costs no great sacrifice of ease or comfort? They see that he has made millions of minds that suffer multiplied sorrows and griefs, even in this short scene; what proof have they that some sacrifice of His own ease and enjoyment would not have prevented these evils, and yet that it was never made?

The believer in the Atoning Sacrifice, knows from the very nature of mind, that no being would suffer to avert evils that he foresaw, and could have prevented; and in the Sacred Volume, he finds the sacrifice of the Eternal Son, the object of wonder, admiration, and praise, and presented as that which has given proof to the universe, that the Creator is not willing that any should perish, but has suffered and sorrowed to work out the rescue of our ruined race.

But he who forsakes this foundation of hope, knows nothing but that God has formed a wretched race, that for six thousand years, have suffered all the miseries of guilt, and who, for aught that reason can teach, may continue to suffer its bitter fruits forever; while the Maker affords no *proof* that He has

made the smallest sacrifice to remedy the dreadful and inscrutable evil.

This same difficulty is encountered, by those also, who maintain that false philosophy of religion, that the Creator is destitute of all sympathy in the sorrows of his creatures. For it is sometimes the case that this is asserted of Him, that He is far above the reach of any sympathy in our woes, and never knew any emotion but that of unmingled happiness. A being incapable of suffering, of course, cannot be a benevolent being, for he is incapable of any painful sacrifice, to secure the happiness of others. He must be a being also, that would look on the woes of his offspring only with emotions of pleasure, for he is capable of no other feelings, and of course could have little stimulous to lead him to desire their relief.

To gain the testimony of the Bible on this subject, we need to refer to the various significations of the term *love*, as explained on page 139. In relation to a state of mind, it is always either the pleasurable emotion, felt at the discovery of agreeable qualities ; or the desire of happiness to any being ; or the union of both feelings. We find the mind so made, that whenever any being pleases us, or is the cause of agreeable emotions, we feel a desire of promoting the happiness of such a being. But this kind of love is not regarded as implying any excellence of character. The Scripture says, "If ye love them that love you, what thank have ye, for sinners also love those that love them ; and if ye do good to them that do good to you, what thank have ye, for sinners also do even the same." The Saviour then, commands that they should imitate God, in loving their enemies, and doing good when no returns can be made.

Of course, the love of God to his creatures exists, irrespective of their qualities, though like all other minds, He delights in what is excellent and lovely. When, therefore, the love of God is described, its chief meaning is, his *desire for their happiness.* If we examine the Bible to seek the evidence of

this love, we are always referred to the *atonement* as the signal proof. 1 John 3 : 16. "*Hereby* perceive we the love of God, because he laid down his life for us." John 3 : 16. "For God *so loved* the world, that he gave his Only Begotten Son, that whosoever believeth on him, need not perish, but have everlasting life." Rom. 5 : 8. "But God commendeth his love to us, in that while we were yet sinners, Christ died for us." John 4 : 9. "*In this*, was *manifested* the love of God toward us, because he sent his only begotten Son into the word, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."

Many other passages might be selected, to show that the Bible teaches us, that the sacrifice of our Almighty Saviour, was the standing proof of the perfect benevolence of our Creator. And whenever his children are exhorted to make sacrifices for the good of others, the unfailing appeal is, to this example of our Lord. Thus the Corinthians, when exhorted to sacrifice their property for the good of others, have this motive presented, "For ye know the grace of our Lord Jesus Christ, who though he was rich, yet for our sakes became poor." And again, the Ephesians are thus instructed, "Look not every man on *his own* things, but every man on the *things of others*. Let *this* mind be in you, which was in Christ Jesus. Who being in the form of God, thought it not robbery to be equal with God ; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross." And thus in repeated instances, when any sacrifice of ease or enjoyment, for the good of others, is enjoined, the example of our Almighty Saviour is presented, to excite man to imitation.

It may safely be asserted, that the sacrifice of our Creator in the atonement, is the only example which can be found in

the Bible, where any action can be urged as proof that God is a benevolent being; any action which any human being, who had not learned to love misery rather than happiness, would not have done, if endued with Almighty power. For all of the best part of mankind, would make all beings happy, if furnished with Almighty power, provided it cost no painful sacrifices.* Unless we recognize the atonement, there is not only no proof that any benevolent *action* ever was performed by the Creator, but so far as actions are concerned, there is no proof that he ever has done *as much* for his creatures as they often are willing to do for the general interests of society. For we often find the most delightful exhibitions in some of our fellow men, of this self-sacrificing regard to the general good.

The atonement then, is the only exhibition of the benevolence of our God, which we can urge; and on this manifestation of his love, we can safely and forever rely.

From the constitution of mind, we may in part discover, the necessity for such an expression of benevolence from the Creator. Our estimation of the character of a being is not under the control of the will, so that by a simple volition we can love or hate. It is *qualities beheld* that are causes of affection, and the will only has power to decide whether they shall be *contemplated* or not. When rebellion, selfishness, pride, and their baleful attendants, entered the dominion of Jehovah, what proof was there of his benevolence, to remove the fear, that he who foreknew all things, could have prevented, or could remedy the evil, and was not benevolent enough to attempt it, because it involved some sacrifice? It is necessary for all created minds to sacrifice their own private happiness to increase the greater good of the whole;

* It will be noticed that the term benevolence, is not used here, as it often is, signifying the pleasure found in producing happiness. This last is a pleasure common to all but the most perfectly selfish minds, when no personal interest is to be sacrificed.

what proof was there, that Jehovah possessed an attribute which all minds are formed to love and admire, while its opposite is ever detested and despised?

It has been shown that love to one Supreme and Infinite Being, is the principle which is to operate in producing universal happiness. But affection is never an extorted gift, to be demanded and received on any terms. It is the spontaneous and free offering of an intellectual being, in view of excellencies beheld. Nor is that kind of affection, which springs merely from the conferring of favours upon *self*, of any value, in the estimation of God. He seeks the *intelligent* and *willing* offering of the affections of beings, whom he has formed to understand the excellencies of his nature, and formed also so that they can either give or withhold their affections, just as they please. For if a creature chooses to be selfish, he can turn away from all that is glorious, and good in his Maker, or look upon it only with hatred, as exhibiting more clearly his own deformities. Mind, in its unperverted state, is made to be delighted with benevolence, and to hate selfishness, and from these considerations, we see the necessity that God should exhibit himself as a *benevolent being*, after selfishness had entered his dominions, and brought all its direful train of miseries.

Until evil was known, the self-sacrifice of benevolence was unknown. When that entered, our Creator set the example to his creatures of that benevolent self-denial for the good of others, which He demands from them. To preserve the harmony and happiness of his vast family, united solely by the bond of love to their Creator, the exhibition of this characteristic seems indispensable, for he has formed them to love and admire this excellence, and to detest and despise a being who is entirely destitute of it. And though earth is but a speck in the dominions of Jehovah, yet here was consummated that sublime transaction, which "unto principalities and powers in heavenly places, made known the manifold wisdom of God."

There is another view of this subject still more interesting. We find that in order to deter men from selfishness and crime, it is necessary that they should understand that *crime and suffering are inevitably connected.* But there is one mode by which this principle can be brought to operate, which is peculiar, and which can best be exhibited by an illustration. Let the case be that of the parent of a family, who is the object of the tenderest reverence and affection. Suppose that by showing his children, that every act of selfishness toward each other, or any act of public crime, would be a cause of suffering to themselves, and that thus he had in all cases been able to preserve them from perpetrating any evil. But let them discover by the perpetration of little acts of selfishness, that no *punishment* ever followed, and they would be soon found reasoning in this way: "It matters not *which* mind secures the given good. It is as well for me to have the enjoyment as for others around me, and I will seize upon all that can be gained. No evil consequences follow to myself, and it is as well for me to have the good, as for others to secure it." Suppose several of the children, under this impression, are guilty of continued selfishness in the family, and finally perpetrate a crime, which, by the laws of society, dooms them to perpetual imprisonment, and the loss of every earthly blessing.

To save them from this heavy doom, their revered parent seeks to redeem them by the sacrifice of all his estate, and for their sake encounters all the mortification and distresses of poverty, not as a forced, unwilling offering, but as the voluntary and cheerful sacrifice of paternal love and pity. Would not the evils thus brought upon their father, be the severest punishment that could afflict a generous mind? Would it not more powerfully lead to the fear of any future act of guilt, than could have been secured, by the most severe personal punishment? And would not both the obedient and the guilty, equally dread the repetition of what caused such evil to the object of their highest reverence and affection.

Thus may it be in the vast family of Jehovah. Such we find to be the constitution of mind, that it is indispensable that crime should be followed with consequent suffering; and we have reason to believe, if mankind were saved from any painful consequences of guilt, and no atonement had been made, it would operate as encouragement to the indulgence of selfishness, throughout all the family of God. But if all holy beings behold the Object of their adoring affections, condescending to bear sufferings, to save his lost and guilty children, will not the most powerful of all possible influence, retain them in obedience? And if any of a guilty race are thus redeemed, is it possible to conceive of stronger or holier ties, than those that forever will bind them in love and grateful obedience to their gracious and compassionate Redeemer?

There have been various ways in which this consoling doctrine of Christianity, has been either veiled by its advocates, or explained away by those who deny it.

This is chiefly done by two different methods. The first is by attempting to prove that the Divine Mind is incapable of sorrow or of suffering. But it has been shown that this is a mere assumption, contradicted both by reason and the Bible. For we never knew a mind destitute of susceptibilities of suffering, and on this point we can reason only from the law of experience; and this leads directly to the belief, both that God *can* and *has* suffered sorrow. Nor can we conceive of a mind of any benevolence that could look upon all the miseries of this world, with ceaseless and placid happiness, without one shade of sympathizing woe. The mind revolts from such indifference, and from a being so differently constituted from all our hearts are formed to love.

It is equally contradictory to Scripture, which is filled with the strongest expressions of the sorrow and compassion of our Creator in view of the guilt and miseries of his creatures. Is it possible that any human being, can read of that event, which is exhibited, by the illustration of a father, giving up his

only begotton and well beloved Son, to poverty, buffetings, rebuke, and shame ; to a cruel and bloody death ; to all the griefs, which our Saviour bore ; and yet believe that both the Father and the Son were dwelling in quiet imperturbable happiness ? Is it possible to conceive of a greater abuse of language, than to employ all the terms it can afford, that portray grief and sorrow, to describe unmingled happiness, or to say that sorrow and suffering, are names given to show an *approximation* to grief, which is *not grief*, but *happiness?* What is that sorrow, which is unmingled happiness ?

When our Creator chooses to reveal those characteristics of sympathizing pity and tenderness, which to the mind of man, are the most endearing of all traits, and best calculated to call forth affection, where is the sanction that warrants any one to rob this language of all the possible meaning which we can comprehend ? Why assert, that because the Infinite Mind is incomprehensible in many particulars he *has not revealed*, therefore we may not understand what he has most clearly disclosed ? All that God has revealed of his character, he doubtless expected us to understand, and has forewarned us of no danger in putting the natural and proper meaning to the words of his Revelation.

Another mode of destroying this truth is, by maintaining that Jesus Christ is represented as a *man*, and either claiming that he was a *mere* man, or that he was some *other* being, who is not to be regarded as the object of homage and adoration. The argument is, that because Christ was *man*, therefore, he could not be God.

Those who maintain this position, are obliged to *define* what the term *man* signifies, and what are those qualities included under this term, which cannot be predicated of the Creator, when " He became flesh, and dwelt among us." It is very manifest that it is not the *extent* of intellectual capacities, which determines the signification of the term *man*, for an infant who is below the brutes in intellectual powers, at the com-

mencement of life, is recognized as one of the race; while in Daniel we find an archangel, when he appeared in a human form, called "the *man* Gabriel;" while the august Being, so often appearing to the ancient patriarchs, is also called *a man*.

If we define the term man to signify, "an *intelligent mind* united to the human form," we shall find no difficulty in understanding how "God became man." It was simply by uniting his divine essence to a human frame, as the mind of man is united to it. The Bible shows that this is the true meaning of the word, for every human form inhabited by an intelligent mind, has in the Bible been called *man*, were the spirit a human soul, or an angel, or the Jehovah of the Old Testament. Those who deny that Christ is God, because he is man, are bound to furnish a definition of the term *man*, which is justified by common usage; and then prove that the particulars included under this term, were not possessed by Jesus Christ, upon the supposition, that he is the Supreme Divinity. If this cannot be done, the objection is nothing.

The other argument is, that the being called Jesus Christ, is described as inferior to the Father, and as limited in power and knowledge; that he is said to grow in knowledge, and wisdom, and therefore he cannot be regarded as the Infinite and Eternal Mind.

In reference to this point, it is of great consequence to distinguish between the *doctrines* of religion, and the *philosophy* which explains *how* they are consistent with reason, and with each other. There are thousands of christians, who can take the word of God with implicit trust, and believe that Christ was both God and man, without being able to explain all the philosophy of the thing. They can believe the doctrine of both the human and divine nature of our Saviour, without feeling any great anxiety to understand exactly *how* these facts are consistent. It is probable that some of the best christians in the world, are those who never troubled themselves a mo-

ment, with speculations on that philosophy of religion, which has caused so much perplexity to more investigating minds.

Nor should this distinction ever be so confounded, that a person should be required not only to believe the *doctrines* gained from the Bible, by applying the rules of interpretation, but also the *philosophy* which men have chosen to employ in explaining them. We are bound implicitly to believe every truth gained by interpreting the Bible by appropriate rules, whether we can explain all, so that there is no more room for enquiry, or not. Every man has a right to take that philosophy of religion which seems most rational, or to do without *any* philosophy, just as seems most favourable in producing a right state of feeling and action, on the most important of all interests. Of course, in pointing out the philosophy of this particular part of revelation, it is not presented as an article of faith, but only for the purpose of showing, that those who are troubled by hearing the denial of the atonement, on the ground that it is contrary to reason and the Bible, may see that it *can* be exhibited as consistent with *both*.

In examining the early history of the Christian Church on this subject, we find that two theories have been maintained. The earliest Christians down to the third century, maintained the idea that the Divine Creator dwelt in a human form, was subjected to pain and all the temptations and infirmities of man by the union, and was dissevered from it by death. That at the resurrection, he resumed this form, and ascended to Heaven.

This was the common opinion till the third century, when Origen disseminated the idea, that a *human mind* was united with the Divine Spirit (in some mysterious and incomprehensible way,) and that some of the mental acts of the being called Jesus Christ, were performed by the human mind, and some by the Divine mind; and that this was the philosophy which explained how Christ was both God and man. There was much discussion on this point for some time.

At length the Christian world was divided into two parties. The bishops of the churches in Europe and Africa, generally adopted the position, that there was *no* human soul united with the Divine mind ; while the bishops of Asia maintained the union of two minds.

At last the council of Calcedon, A. D. 461, established a precise formula on this subject, in which two natures were recognized, though a numerous body of the Christian Church refused to subscribe to it. Since that time, there has been little discussion on the subject, and every man been left to adopt that mode of explanation, which seemed most satisfactory, though the philosophy of two united minds is discovered in many of the formal expressions of belief in Christian churches.

It will now be exhibited how each mode is employed to show, that it is consistent with reason and philosophy, that Christ should be the Eternal and Infinite Mind, and yet be spoken of as inferior to the Father, and increasing in wisdom and knowledge.

We find that the Bible represents Christ as having "become poor ;" as having " humbled himself ;" as having (as it reads in the original) " *emptied himself*, and made himself of no reputation ;" as having given up " the glory which he had with the Father before the world was ;" and as resuming it again at his ascension to Heaven.

We are taught, that the Saviour before his incarnation, was a spiritual existence, and of course that " the glory he had with the Father," did not consist of any splendid appearance of attendance, or of material glory, as we are wont to conceive. The glory of the Father, and the Son, must then have consisted in the glories of mind, or those exhibitions of intellectual and moral excellencies, which are the causes of admiration, and wonder, and love, to intelligent minds. We can conceive of no other glories but either those of *material* circumstance and splendor, or else the glories of mind. Therefore,

we cannot conceive of any way, in which the Eternal Mind could lay aside its glories, but in some way ceasing to exercise and exhibit intellectual or moral traits of character. We *can* conceive that a spirit might thus be humbled, emptied, and divested of its glory.

If such a mind as that of Newton, should consent for the purpose of saving some of his fellow beings from suffering, by some painful disease, to have his intellectual faculties suspended in their operation, so that for a time he would appear with no more of knowledge or genius than a child; every one would feel that such a mind was humbled, and in the only way in which we can conceive of humiliation to mind, except by moral degradation. Yet still, in this case, we should say that the same noble and generous mind existed, and was soon to come forth from its temporary eclipse, with the *added* glories of *moral excellence*, gained by this act of benevolent self-sacrifice.

Thus also we can explain the humiliation of our Redeemer, when he was "made flesh and dwelt among us." He united himself in some mysterious manner, with a human form, and thus veiled the glories of the Eternal Mind. Thus all the expressions he used, while in this limited operation of his infinite powers, can be made consistent; for while thus deprived of his glory, he could truly say, "My Father is greater than I," and speak of his wisdom, and knowledge, as being given him by the Father.

This is *one* mode which can be employed to show that the language of the Bible, which teaches that Christ is the Eternal God, and yet "was made lower than the angels," is not inconsistent either with reason, or the proper use of language. For reason has nothing to do with such subjects, as we have no data at all from which to reason. No one can assert that the Almighty Mind *could not* have performed such an act of condescension, while the correct use of language is not violated by the supposition that he did.

The other theory on this subject is, that the Divine Mind of the Redeemer, was still pervading immensity, was in Heaven with the Father, and was the object of worship to intelligent minds as before; but that at the same time, there was a peculiar union of this Divine essence with a human soul. That this human soul was what *suffered* in the Atonement, and that this mind was referred to, in all those passages which speak of Christ as inferior to the Father, and as being limited in knowledge and wisdom.

There are some difficulties involved in this last theory, which have never been exactly made clear. Such, for example, as the difficulty of conceiving any *sacrifice* in the supposition that Christ was still in Heaven, and enjoying his union with the Father, and the love and homage of the heavenly hosts, while the act of atonement consisted in nothing but some mysterious union with a human soul which bore the suffering. Also, the inevitable necessity of conceiving a human mind, and the Eternal Divinity, as *two separate existences*, one of which pervaded immensity, and the other confined to a human frame. From this arises the difficulty of preventing those affections from fixing on the human mind, which sorrowed and suffered for us, and thus exhibited that benevolence and sympathy our hearts are formed to love, which should be raised to the Creator.

To these may be added, the expressions of Scripture on this subject, which never give any warrant to such a supposition. Christ says, "*A body* hast thou prepared for me."—Certainly the *soul* is more important than the body, and one would suppose would be alluded to, had such a union been effected. It is also said, he "took part in flesh and blood," because "it behoved him in all things to be made like unto his brethren." But if he was a being with two souls, he was more *unlike* his brethren than any other being of whom we can conceive.

It may be added, that this theory occasions difficulties in

understanding the language of the Bible. Thus Christ says, "*I* have finished the work thou gavest *me* to do. And now, O Father, glorify thou *me*, with the glory *I* had with thee before the world was." In this passage, the first pronoun, (*I*) on this theory, must mean *both* minds. The second pronoun, (*me*) it may be difficult to determine whether one, or both would be intended. The third pronoun, (*me*) must be the *human soul*, because the Divine Mind was already in glory with the Father. The fourth pronoun, (*me*) must signify the *Divine Mind*, because the human soul is not supposed to exist *before the world was*. This mode of explaining language is a violation of the common law of interpretation, that requires language to be taken in its ordinary sense, unless it contradicts reason, or the other assertions of the writer. No other case can be found, in our language, where *I* and *me* represent *two* intelligent beings. In its common ordinary use, it represents *one* intelligent being; and as no one can prove that it would be contrary to reason to take it in its common meaning, in this case the law of interpretation requires it.

But if both these theories prove unsatisfactory, it is a matter of small consequence, to a person who has established his confidence in the Revelation of God. For if it cannot be shown *how* it is consistent with reason, and the other assertions of the writer, nobody can prove it is *contrary*. It is written, "Great is the *mystery* of Godliness; God was manifest in the flesh, believed on in the world, received up into glory." And if in attempting to explain this mystery we are lost, and realize that it is past our comprehension, we are taught also, that it is a wonder to the heavenly hosts, a thing into which "angels desire to look."

It is sufficient to know that our Creator "humbled himself and became man," that he gave up "the glory which he had with the Father," that he suffered mysterious agonies to work our redemption for us, that he has set us a perfect example

of self-sacrificing benevolence. And the love and the obedience He demands, does not at all depend on being able perfectly to explain *all* the expressions used in Scripture on so wonderful and mysterious a theme. If we cannot exactly describe *how* he was inferior to the Father, and received wisdom and knowledge from him, it is not a matter to disturb our faith and confidence in what we can understand, nor is it a point with which *reason* has any concern.

On this subject it is mournful to examine the speculations of those who deny the Atoning Sacrifice. Such persons look in vain in their mutilated Bible, for any proof of that benevolence of the Deity, the heart is formed to love and desire. They find a God who has formed and sustained a guilty and miserable world for six thousand years, just to show, that neither punishments nor mercies can save men from perpetual and destructive habits of selfishness and crime. They see that he is a being, who by *the constitution of nature*, inflicts punishment on sin, and thus that he is a being who hereafter will punish the guilty. They find, from the very nature of mind, that to preserve public happiness, the inveterately selfish and depraved *must* be punished.

What then is the Atoning Sacrifice to them? They behold the Deity, as they view this sorrowful theme, creating the spirit of the Redeemer, and bringing the purest, most unoffending, and benevolent being that ever existed upon earth, to painful humiliations, distressing sorrows, and an agonizing death. They read that "it pleased the Lord to bruise him, and to put him to grief," and in the last hour of his parting struggle, to forsake him to unmingled woe. But why was he not sent with heavenly state and credentials, to *enforce* belief, as a Divine Teacher? Why must the innocent, and the benevolent suffer? Is it not enough that the guilty are punished? Why this dreadful exhibition of a perfectly pure and unoffending mind, exposed by its Creator to such anguish and distress? Alas! they say, it is a "*sign* of *mercy!*" The bloody

Jewish types, and this mysterious fulfilment of them, are the "signs of the mercy" of the Being whom they call their God. What a terrific Being, who shadows forth his mildest attribute in such appalling forms! And if such are the signs of his *mercy*, what must his *justice* be? The mind must shrink with terror from the thought.

There is another difficulty presented by such views. Jesus Christ possesses all those traits of character entitling to reverence and affection, that are claimed as belonging to the Father, while in addition we see in him characteristics still more tender and endearing. It is he that bears that attribute of *benevolence* we desire. He comes to enlighten our darkness, to comfort our sorrows, to strengthen our weakness, to save us from guilt, and by his own sufferings, to redeem us from punishment. And through all his blessed life, what a display of every attribute that twines about the human heart! What being that fully realizes his excellence, but would long to offer unbounded homage, and the highest affection? But no, we may not love the *creature* thus, we may not give him the *first* place in our hearts. It is that mysterious, invisible Spirit, that sent the Saviour, and that inflicted such terrible griefs upon our gracious benefactor, that we must love the best. Cruel requisitions! What generous heart would not turn away from such a Deity.

But it is said, that the character of our Saviour is the *exhibition* of that of his Father, and *by this means* we are to learn to love the Father best. This is as rational, as it would be, to exhibit a perfect piece of painting excelling all we ever could conceive of beauty, and forbidding us to admire it as much as the distant and invisible original, from which it was copied! Dark indeed are the speculations, and mournful the prospects of all who forsake the last and only hope of ruined man.

There is one point of view, in regarding the character of God as a benevolent being, which needs distinct considera-

tion. We find our own minds so made, as to detest selfishness. We find also, that we have within us a susceptibility, which makes us *desire to punish* the wilful destroyer of happiness. These traits of character, we consider indispensable to the perfection of mind. If we saw a generous, upright, and honourable man, the witness of some act of despicable meanness, or of wanton cruelty, we should expect and desire to see the expressions of his contempt for the one, and his hatred for the other; and we should lose something of our estimation of his character, did we not imagine he desired that merited chastisement should be inflicted.

The preservation of universal happiness seems to demand that this characteristic should exist in all minds, and we find it portrayed as a trait in the Divine Being. His is the mind most intensely interested in the happiness of his vast family; he realizes the mean spirit and desolating influence of selfishness, as no other mind can feel it; and he knows the necessity of inflicting punishment, both to reclaim the guilty, and to warn others from crime. We therefore find in Scripture, expressions that indicate the most powerful emotions of indignation at the wanton wickedness of his creatures, and the most terrific language, to display his resolution to avenge and to punish.

Yet on this subject some considerations need to be suggested. It is in the Old Testament we find the most of such language. It was addressed to the Israelites by their prophets. It must be remembered that the Jews in these ages, were unrefined, harsh, obstinate, and "a stiff-necked and rebellious people."

As some illustration, we may suppose that God had condescended to instruct one of the present untutored savage tribes of our wilderness, by means of prophets. He gives them laws, and promises *temporal* blessings if they are obeyed, and threatens *temporal* punishment if they are neglected. A time comes when they throw away his laws, and relapse to idolatry and

every shameful crime. A prophet is sent, to rebuke and threaten; to teach them that God is angry, and will severely punish, unless they repent and reform. In doing this, the prophet must use their highly figurative language, and take familiar objects for illustration.

In such a case the language suitable for a people of refinement, would do no good to such a hard, unfeeling, and perverted race. We should expect that the message would be worded in the most severe terms, and that the scalping knife and tomahawk, would be used to illustrate the punishment to be inflicted, unless they returned to obedience. And if a refined people should take this language, as addressed to themselves, and as expressive of God's character and feelings, without considering the circumstances and the nation to which it was addressed, they would form very incorrect ideas. It would not be the fault of the Creator, that gentler language would do no good, nor his fault that such weapons of cruelty were the only illustrations to be employed in teaching them of his judgments.

The case is similar with the ancient people of God.—Though not so low in the scale of refinement as are savages, if their guilty and debased practices are attended to, and their habits and modes of thought regarded, such language as was employed by their prophets will appear as that which alone could affect their minds with fear, and recall to obedience. And in regard to nations of the most refinement, there are always a class of persons among them as hardened and debased as the ancient Israelites, and who as much need to hear the terrific expressions of the wrathful indignation of Jehovah. And *every* mind needs to contemplate the most pure and benevolent of all Beings, as one who detests selfishness, who is indignant at crime, and who will certainly inflict punishment when the good of his vast family demands it.

In this connection may be exhibited, one reason why it seems important to recognize the Saviour as the God of the

Old Testament. Mankind have been too apt to clothe the Father with all the terrific attribute of indignation and punishment, while Jesus Christ retains all the lovely and endearing traits. Thus the character of the Deity is not preserved in its *true porportions.* But it is Jesus Christ who was the Judge and Governor of his people Israel, and the Father is never represented in Scripture, but in the most gentle and endearing characteristics.

Thus Christ speaks of the Father as being much "more ready to give good things than earthly parents are." "Be ye merciful as your Father in Heaven is merciful." "It is not the will of your Heavenly Father that one of these little ones should perish." Thus also the Apostles, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of Mercies and the God of all comfort, who comforteth us in all our tribulation." "Blessed be the God and Father of our Lord Jesus Christ, who blesseth us with all spiritual blessings." "For God so loved the world, as to give his only begotten Son, that whosoever believeth on him, need not perish."—"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

It is believed that no instance can be found in the Bible, where any terrific attribute, or action, is ascribed to the Father. And yet what a different impression is often made, where Christ is represented as endeavouring to allay his anger, and pacify his wrath, just as if the Father were the stern dispenser of justice, and the Son the advocate of mercy.

It is desirable to contemplate the character of our Creator, not only as possessing those traits of character which give happiness to other minds, but as being himself possessed of infinite happiness, and of infinite resources for enjoyment. As our own minds are the miniature image of our Creator, we may suppose that he has all those sources of happiness of which we are susceptible, and probably many others of which we can have no conception.

To Him it must be a source of delight, to exercise his infinite intellect in devising and executing various contrivances in matter and mind, and in governing and regulating all his vast dominions. Infinity and eternity give full scope to the operations of such unmeasured intellect, never to be inactive, and never to tire.

The pleasure which results from the contemplation of interesting traits in intelligent minds, must be to his, to an infinite extent; for aside from his relations to his vast family, there seems to be the foundation for this species of enjoyment, and for blissful communion, in the mode of divine existence, as revealed in the eternal and all perfect Trinity.

And in regard to his creatures, his capacities for feeling affection are infinite. The most benevolent earthly sovereign, can be personally acquainted with but a few of his subjects; their peculiar traits of characters, their fears and hopes, their joys and sorrows, must remain unknown to him; nor if known, would sufficient capacity be found, to feel for all, and sympathize with all. But it is the happy prerogative of our Creator, to know every thought of every creature, and to be interested in all. He can also communicate such a knowledge of himself as to draw his creatures to Him, as the beneficent friend to whom alone they are willing to confide all their thoughts, and plans, and hopes, and fears; while they exult in the consciousness of his sympathy and love.

The man who is in the centre of an endeared circle of enthusiastic friends, is counted thrice blest, while by communion he takes to his own bosom the joys of all around. But Jehovah is the centre of the universe, and receives from every happy mind its full offering of confiding trust and love. He forever pours forth floods of light and joy, and receives back reflected rays of gladness from myriad happy minds.

And there are some peculiar modes of enjoyment to a benevolent mind, resulting from relations to a suffering and guilty race. What child is so dear as the one rescued from

terrific danger? What pleasure so great as saving from intolerable evils, those who, but for such efforts, would forever be lost? What efforts so earnest, or so delightful, as those for the deliverance, the support, and consolation of the guilty, the sorrowful, and the helpless? It was "for the *joy* that was set before Him," that the cross was endured, and the shame despised; and it is those who are thus redeemed, over whom He will "rejoice with singing."

There are minds who feel that their habits of selfishness are so inveterate, that they have no strength of their own; there are minds of delicate and shrinking susceptibilities, that feel that they have cares and sorrows they can confide to no human ear; there are minds of timid and retiring feelings, that dare not seek the sympathy and notice of the busy world, and would sink with withering desolation, when they find they have nothing on which to lean for comfort and support. How delightful to the All Gracious Parent to receive their humble sighs, and grateful tears; to feel that He can strengthen the feeble amid the dreaded assaults of temptation; that He is sought as the consoling friend by the spirit that dares speak to none but Him; that he is the all-sufficient comforter and rest, where every earthly hope has ceased!

In conceiving of our Creator, as affected by the sorrows and guilt of a ruined race, we are liable to some false estimates. *We* take limited views, we behold all the guilt, and all the misery, and as our minds are filled with the view, we are agitated, and distressed, and in darkness. But the Infinite Mind, has plans and resources of which we can have no conceptions, and what is darkness to us, is light and wisdom to Him. He can see the end from the beginning, and is "from every evil still educing good." He looks abroad on the vast universe, of which this earth and all its cares, is but a particle. He is the centre of knowledge, love, and joy, and is, and ever will be, "God over all, blessed forever more."

CHAPTER XXVII.

THE DIVINE LAW THE DIRECTORY FOR SECURING THE OBJECT OF THE FORMATION OF MIND.

The preceding articles have illustrated the positions, that the mind of man is disordered, that the evils can be remedied by means of love to our Creator, and that in his character, as exhibited in his works and his word, may be discovered every excellence which can operate on the human mind in awakening affection.

It will be the object of what follows, to exhibit the evidence afforded by the experience of mankind, as to the *practicability* of embracing this remedy, and the *effects* in the *present* state of existence, of applying, or of neglecting it. It has been shown, that a mind is in *perfect* order, and acting *right*, when under the influence of love to its Maker, it has formed habits of acting for the greatest *general* happiness, irrespective of its own particular share. A mind then, which is disordered, is in a course of recovery to moral rectitude, when under the influence of love to its Creator, it is overcoming habits of selfishness, and forming habits of acting for the greatest general good of mankind.

In this respect we find mankind divided into two classes. One class includes those who are seeking their personal gratification, and the happiness of their friends, irrespective of the general interests of mankind, and do not pretend that a desire to please their Maker, is the governing principle in this pursuit. Among these are found, many who are amiable and exemplary in the fulfilment of relative and social duties ; so far as is consistent with devoting themselves to securing their own happiness, and the happiness of those minds with which they are

most intimately connected, and whose interests are one with their own. In regard to general society also, they see that complying with the rules of honour, rectitude, and public order, promotes their own happiness, and the enjoyment of those about them, and led by the implanted love of promoting happiness, they often act to secure it to their neighbours, as well as to themselves. Thus they occasionally are found acting for the benefit of society in general, where they can discern the tendency of any action to promote happiness. But it is rare to find persons among this class, who act on *general principles* in regard to public good, and none of them take the general principles laid down by the Creator, in which the *eternal* interests of mankind have their relative importance. But as a *general* fact, we find them content with making themselves, their families, and their neighbours happy, in matters of temporal concern, without any regard to the general good.

In regard to the Creator, among this class of persons, we find those who, under the influence of education, respect his Word and ordinances, and are particular in the observance of all the external duties of religion. They approve of religion as the best way to make men virtuous and happy in this life. They admire its precepts, they admire the character of God, and of Jesus Christ, as it is exhibited in the Bible, and in the works of nature ; for the human mind is so made, that it cannot help admiring such a character, and such works, unless the view awakens the consciousness of guilt, or imposes painful obligations. In such a case they become objects of aversion. The experience of mankind, establishes the fact, that characteristics which would otherwise be delightful subjects of contemplation, can be viewed with aversion, when they interfere with the wishes of the mind. We are made to love goodness, purity, and truth ; yet how often have we known the mind of man, tormented with jealousy, envy, and hate, in the exhibition of these lovely traits in some detested rival.

In the class we are describing, will sometimes be found those of amiable feelings, highly cultivated taste and refinement, who find a pleasure in contemplating the character of God, as it is displayed in his works and his word, just as they would in admiring the exhibition of genius and talents of their fellow men, and who sometimes find a pleasure in adoring the Being they so much admire. This last, probably, is a description of the best and rarest specimens among those who are found in this class.

But of the greater part, it must be acknowledged, that they are seeking their own selfish gratification in every thing, without any regard to their Creator. *Self* is first in every thought, and every plan, and next comes the interest of those who are bound to self by the relations of family and friends. The general interests of mankind are nothing in their estimation, and the desires of their Creator have still less weight. God is seldom in their thoughts, and when he is regarded, it is with shrinking fear and dread, as the Being who requires them to love Him, with all the heart, and to regard the happiness of others as their own, when they do not choose to obey, and are thus exposing themselves to his displeasure. To such, the duties of religion are painful, and all the persons and places connected with such unwelcome obligations are shunned and disliked.

Among this class are found also, all the most hateful characters who deform and debase society, and who are objects of unmingled aversion to every virtuous mind. The most refined, and the most debased in this class, are all alike in one respect, they are not forming habits of acting for the general interests of mankind, under the influence of love to their Creator. They are all alike in another particular ; they do not even when seeking the general interests of society, from the impulse of feeling and from conscience, have any reference to the future destinies of our race. The deliverance of mankind from evils in a future state of existence, is not an object

of any of their plans or efforts. Every thing that engages attention, relates to the present world, and the directions of God on this subject, are entirely forgotten.

This class then, may by described as those who are acting simply from the impulses of natural characteristics ; as disordered minds, which are not forming habits of acting from love to God, and for the general interests of mankind.

There is another class, though their number is very small, who are acting under the influence of supreme love to God, as the regulating principle of life ; are correcting induced habits of selfishness, and are learning to act for the general interests of man as they are viewed by God, and exhibited in his word. Such regard the temporal interests of themselves, of their children, and of all they hold dear, as of secondary consideration, and not ever to be put in competition with the general eternal welfare of their fellow men. They are acting for eternity instead of for time, and in this relation, objects which to other men, are matters of deep concern, are trifles to them. Regarding the rescue of mankind from the evils of selfishness in this and in a future life, as the greatest of all concerns, it is this which interests their thoughts and their efforts, more than the attainment of any earthly good for themselves, or for others. Such, if they can be convinced that the greatest good to their fellow men will thus be secured, are ready to give up houses, and lands, and kindred, and country, and friends, and spend their life in ceaseless toils. Or if this is not the course to ensure the greatest benefit to their fellow beings ; if they still retain the relations of domestic life, and the privileges and enjoyment of society, yet their time, and property, and influence, are regarded as consecrated entirely to this object, and ever to be employed for this end, whenever suitable opportunities can be gained. Such persons are living for God, and for the rescue of their fellow beings from the dreadful moral evils that surround and threaten them.

That there are two such classes of persons no man can

dispute. The greater part of mankind do not pretend that love to their Creator is the governing principle of their actions, nor that under this influence they are acting for the general good of mankind. Instead of this, they freely acknowledge that they are living to gain the greatest amount of temporal happiness for themselves, and for those in whom they feel most interest. But there is another class, who declare that they are regulated in their thoughts and feelings, by a constant desire to please their Maker, and that it is by the contemplation of his character, as displayed in his word, and by daily communion with Him, that they are enabled constantly to aim at securing the best and eternal interest of their fellow beings, according to the directions of God's Word. Multitudes who make these professions, have unblemished characters for intelligence and integrity, and establish their sincerity by the actions of their lives. It is a fact which cannot be disputed, that there are many persons among mankind, who give *every proof* that under the influence of love to their Creator, they are acting for the general happiness of their fellow men.

Accordingly we find but two classes of persons recognized in the Bible, viz. those who act *right*, and those who act *wrong;* those whose minds are acting from the only right principle, and those who are acting from impulse and without any regulating balance. They are recognized by various names, such as the "righteous and the wicked;" "saints and sinners;" "wise and foolish;" "children of God and children of the world." In regard to moral character, we never find *but* two classes recognized in the Bible; and it is expressly declared, that it is impossible to be neutral. "Ye *cannot* serve two masters." "If any man love the world, the love of the Father is not in him." "Ye *cannot* serve God and Mammon."

They are further distinguished by such descriptive language as this. One class is described as those who are "delivered from the power of darkness into the kingdom of God's dear Son;" as those "who walk not after the flesh, but after the

spirit;" as those who have "crucified the flesh, with its affections and lusts;" as those who are "the light of the world;" as those who are "fellow citizens with the saints, and of the household of God;" as those who have "put on the new man, which is renewed in righteousness and true holiness;" as those who "some time were in darkness, but now are light in the Lord;" as those who "in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy;" as those who are "a chosen generation, a royal priesthood, an holy nation, a peculiar people, to show forth the praise of him who called them out of darkness into marvellous light."

The other class are described as those who "have their understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of *the heart;*" as those who are "after the flesh, and mind the things of the flesh;" as those who "love the world, and the things of the world" as those who are "alienated from God by wicked works;" as those who "walk according to the course of this world;" as those who "fulfil the desires of the flesh and of the mind;" as those who "change the truth of God into a lie, and worship and serve the creature more than the Creator."

The word of God then, recognizes the two distinct classes of persons, which experience and testimony establish as existing in the world. One class are those who, in obedience to the Divine law, are forming habits of acting for the general good from love to the Creator; the other class are those who are acting from the impulses of implanted desires, without the regulating principle of love to God.

There is a class of persons in the world who *profess* to belong to one class, and yet who seem to feel and act as if they belonged to the other. The Bible has decided to which these belong. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven, but he that

doeth the will of my Father who is in Heaven. *Hereby* we do know that we know him, if we *keep his commandments.* This is the *love of God*, that we *keep his commandments.* He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. A good tree cannot bring forth evil fruit ; wherefore by their fruits ye shall know them." It appears, therefore, that it is not the *profession* of love to God, that designates the class to which a man belongs, it is *profession proved by corresponding feelings and actions.* It is decided by Christ, that if men do not espouse his cause, and profess him before men, by *words* and *actions*, they do not belong to his cause, and he will not acknowledge them as his followers.

From the preceding it appears, that the remedy for the disordered operation of mind is a *practicable* one ; because mankind are endowed with all the susceptibilities of affection ; because God has every attribute to awaken affection ; and finally, because many of our race actually have exhibited that change in their affections and moral habits, which is demanded by the Divine law, and under the influence of love to their Creator are rectifying their habits of selfishness, and are forming habits of acting for the general interest of man, in accordance with the directions of the word of God.

We are next to consider the *effects* on our happiness in this life, resulting from adopting the remedy for the disorder of our moral powers. We may ascertain this, by means of the deductions of reason from the known laws of mind, in the circumstances in which it is placed ; by means of the testimony of mankind in regard to their own experience ; and by the declarations of Revelation. In reasoning on this subject, we must again advert to the several susceptibilities of happiness and suffering, for the purpose of showing that a man who obeys the Divine law, and is continually increasing in its spirit, has the best security for obtaining every species of enjoyment,

even in this life, of which mind is susceptible, and the most certainty of avoiding the evils to which mankind are liable.

We may first notice our susceptibilities of pain and pleasure through the medium of the senses. It is the *temperate* enjoyment of such gratifications, which can alone secure the good for which they are designed. Any intemperance, or excess, brings some immediate or remote evil, which more than balances the good. But experience proves, that fear of consequences, is not a sufficient restraint to prevent mankind from excessive indulgence, and that some other powerful principle is needed. Such restraints continually protect a mind regulated by love to God, and engaged in the noble objects to which his service leads. He finds sources of gratification so much superior, that his attention is not easily drawn to grosser indulgences, and the consciousness of the continual presence of the Bountiful Giver of all good, is a restraint from every unlawful excess. Thus such a mind is less tempted, and at the same time has more power to resist temptation, than any being can command, who is undefended by the only true safeguard of virtue.

Obedience to the Divine law also, most perfectly secures that happiness resulting from the discovery of pleasing traits of character in intelligent minds, and from the exercise and reciprocation of affection. The amount of happiness resulting from this source, always is proportioned to the character of the beings whom we love and admire, and from whom we seek the reciprocated boon. If they are felt to be unworthy the fulness of regard we would bestow, if they are found incapable of that return the heart desires, there is a restless longing for nobler objects of affection, that still remains unsatisfied. And if the mind gains transitory satisfaction from this source, yet how proverbially uncertain is human friendship, how easily blasted and turned to hate! And amid the fearful uncertainties and vicissitudes of life, how unsafe is the heart in the possession of its choicest treasures, which at any mo-

ment may be removed, and leave the heart to desolation which once rejoiced.

But the mind that has raised its adoring affections to its Creator, is safe from unsatisfied desires, from disappointed trust, from desolating loss. In Him is found full perfection; one worthy our highest affections; one who can make a full return; one who is ever with us, watching our sleeping pillow and guarding our daily path; one who can appreciate every motive, accept every mental sacrifice, forgive every frailty, and strengthen every right desire. A mind thus sustained, though exposed to the storms and vicissitudes of life, can never lose its best and all-sufficient good. Whatever may betide, in the midst of disappointment and disaster, in the midst of trial and grief, still it can joyfully exult in the thought, "whom have I in Heaven but thee, and there is nothing upon earth to desire in comparison with thee; my flesh and my heart faileth, but God is the strength of my soul and my portion forever!"

The pleasure derived from the exercise of the intellectual powers, can also be best secured by a mind that yields obedience to the Divine law. The pleasure we derive from the acquisition of knowledge, very much depends upon the object we have in view in securing these acquisitions. A person not regulated by the will of God, has all his objects and aims centering in this life, and these are all of a limited and contracted nature. In seeking these, he finds his plans forever crossed, his motives misinterpreted, his schemes perplexed. He finds the esteem and friendship of life transient, its honours contested amid the bitterness and hate of competitors, and so much of disappointment and painfulness mingled with the attainment of the most ardently desired objects, that the hour of possession is often the hour of sorrow and disgust. And as one bubble after another bursts and flits away, he continually learns that his energies are employed in the pursuit of unsatisfying and unsubstantial good.

But he who enters into the plans and purposes of the Eternal Mind, who has devoted his powers to the object for which they were formed, who has consecrated all his energies to the great purpose of promoting the highest happiness of immortal minds, finds an object worthy his highest aims, and one which gives renewed interest to every species of knowledge. He has engaged in the glorious work, where God, and angels, and all holy beings are his associates, while sublime objects rise before him that meet his largest desires. He labours not for evanescent good; his toils are not to perish in a night; the monuments of his glory crumble not to dust. The wreath of his success is immortal; the crown he wins unfading; the monuments he rears eternal!

But there are other pleasures gained from the acquisition of knowledge, known only to such a mind. The discovery of wisdom, fitness, beauty, and grandeur, in works of nature or of art, is one source of pleasure independently of any other connection. But if this discovery is the means of developing the character of some revered and beloved friend, how much is the enjoyment heightened. When we look on a beautiful picture, it is an object of great enjoyment, but if it is the execution of our best beloved friend, how is this enjoyment heightened! If we listen to strains of poetry and eloquence, our feelings are moved with pleasure, but how much is this increased, when we regard them as the rich overflowings of a mind we love!

This heightened enjoyment, to be secured in the acquisition of knowledge, is peculiar to the mind whose highest affections are fixed upon God. All knowledge, either of matter or mind, and all specimens of taste, wisdom, and skill, are but exhibitions to the human mind, of the works of God, in their several relations and connections. Poetry is the presentation in musical language, either of the beauties of nature, or of the workings of mind, or of those curious analogies that exist between matter and mind; all devised and exhibited by

our Creator. Philosophy is an exhibition of the wisdom and power of the Divine Architect, in forming and regulating the relations and movement of matter. Chemistry teaches us the imperceptible working of the same hand, in the minute atoms he has formed and arranged, with all their curious and subtil laws. Mathematics is an exhibition of the relations of matter, and of the powers of the human mind in developing truth. The laws of taste, as studied in works of design, and of art, are exhibitions of the love of fitness, order, and beauty, in His mind, who has furnished the perfect models in the works of his hand.

Thus we might pass through all the varied paths of knowledge, and show that each, through its own pleasing variety, leads the mind to the contemplation of Him, " by whom all things are, and were created." A mind then, which has its affections raised to God, while it seeks and obtains all the happiness gained by other minds in the pursuit of knowledge, adds to this, that fulness of grateful and admiring delight, as at every step is developed the goodness, wisdom, and power of the glorious Being, who is the centre of its affections, and the source of its hopes.

The pleasure to be gained by the possession of power, is also open to the benevolent mind, while by principles of love and obedience, this sadly perverted susceptibility, is guarded and restrained. This susceptibility is the occasion of pride, contention, ambition, envy, and every baleful passion to unregulated minds. But one which is under the controlling influence of the Divine law, while it seeks this as a lawful good which may thankfully be enjoyed, when not inconsistent with the general happiness, can readily resign it, when it is. Such a mind is not harassed by perplexing cares on this subject, for success is not the object of life, nor does disappointment remove the source of true happiness. Thus while the benevolent mind secures the stimulous which this principle affords, in seeking all that is noble and of good report, it is

protected from the dangers that await those, who engage in the pursuit, unregulated by the holy law of God.

The happiness secured by sympathy in the happiness of others, by being the cause of good to others, and by a course of conscious rectitude, as a matter of course, is best secured by a mind, which is living to fulfil the object of existence, and is employing every energy in promoting happiness.

Thus reason would sustain the belief, that obedience to the Divine law, is the surest mode for securing every species of happiness, attainable in this state of existence.

To this may be added the evidence of the recorded experience of mankind. To exhibit this, some specific cases will be selected, and perhaps a fairer illustration cannot be presented than the contrasted records of two youthful personages who have made the most distinguished figure in the christian, and in the literary world; Henry Martyn, the missionary, and Lord Byron, the poet.

The first was richly endowed with ardent feelings, keen susceptibilities, and superior intellect. He was the object of many affections, and in the principal University of Great Britain, won the highest honours, both in classic literature, and mathematical science. He was flattered, caressed, and admired; the road of fame and honour, lay open before him; and the brightest hopes of youth, seemed ready to be realized.—But the hour came when he looked upon a lost and guilty world, in the light of eternity; when he realized the full meaning of the sacrifice of our Incarnate God; when he assumed his obligations to become a fellow worker in redeeming a guilty world from the dominion of selfishness, and all its future woes. "The love of God constrained him;" and without a murmur, for wretched beings, on a distant shore, whom he never saw, of whom he knew nothing but that they were miserable and guilty, he gave up the wreath of fame; forsook the path of worldly honour; severed the ties of kindred and still dearer ties that bound him to a heart worthy of his

own ; he gave up friends, and country, and home, and with every nerve throbbing in anguish at the sacrifice, went forth alone, to degraded heathen society, to sorrow and privation, to weariness and painfulness, and to all the trials of missionary life.

He spent his days in teaching the guilty and degraded, the way of pardon and peace. He lived to write the law of his God in the wide spread character of the Persian nation, and to place a copy in the hands of its king. He lived to contend with the chief Moullahs of Mahomet in the mosques of Shiraz, and to kindle a flame in Persia, more undying than its fabled fires. He lived to suffer rebuke and scorn, to toil and suffer in a fervid clime, to drág his weary steps over burning sands, with the every day dying hope, that at last he might be laid to rest among his kindred, and on his native shore. Yet even this was not attained, but after spending all his youth in ceaseless labours for the good of others, at the early age of thirty-two, he was laid in an unknown and foreign grave.

He died *alone*—a stranger in a strange land—with no friendly form around to sympathize and soothe. "*Compositus est paucioribus lachrymis.*" Yet this was the last record of his dying hand: "I sat in the orchard and thought with sweet comfort and peace of my God! in solitude, my company! my friend! my comforter!"

And in reviewing the record of his short yet blessed life, even if we forget the exulting joy with which such a benevolent spirit must welcome to heaven the thousands he toiled to redeem ; if we look only at his years of self-denying trial, we can find more evidence of true happiness, than is to be found in the records of the youthful poet, who was gifted with every susceptibility of happiness, who spent his days in search of selfish enjoyment, who had every source of earthly bliss laid open, and drank to the very dregs.

His remains present one of the most mournful exhibitions of a noble mind in all the wild chaos of ruin and disorder.

He also was naturally endowed with overflowing affections, keen sensibilities, quick conceptions, and a sense of moral rectitude. He had all the constituents of a mind of first rate order. But he passed through existence amid the wildest disorder of a ruined spirit. His mind seemed utterly unbalanced, teeming with rich thoughts and overbearing impulses, the sport of the strangest fancies, and the strongest passions; bound down by no habit, restrained by no principle; a singular combination of noble conceptions and fantastic caprices, of manly dignity and childish folly, of noble feeling and babyish weakness.

The lord of Newstead Abbey—the heir of a boasted line of ancestry—a peer of the realm—the pride of the social circle—the leading star of poesy—the hero of Greece—the wonder of the gaping world, can now be followed to his secret haunts. And there the veriest child of the nursery might be amused at his silly weakness and ridiculous conceits. Distressed about the make of a collar, fuming at the colour of his dress, intensely anxious about the whiteness of his hands, deeply engrossed with monkeys and dogs, and flying about from one whim to another with a reckless earnestness as ludicrous as it is disgusting.

At times this boasted hero and genius seemed nought but an overgrown child, that had broken its leading strings and overmastered its nurses. At other times he is beheld in all the rounds of dissipation and the haunts of vice, occasionally filling up his leisure in recording and disseminating the disgusting minutiæ of his weakness and shame, and with an effrontery and stupidity equalled only by that of the friend who retails them to the insulted world. Again we behold him philosophizing like a sage, and moralizing like a christian; while often from his bosom bursts forth the repinings of a wounded spirit. He sometimes seemed to gaze upon his own mind with wonder, to watch its disordered powers with curious enquiry, to touch its complaining strings, and start at

the response; while often with maddening sweep he shook every chord, and sent forth its deep wailings to entrance a wondering world.

Both Henry Martyn and Lord Byron shared the sorrows of life, and their records teach the different workings of the benevolent and the selfish mind. Byron lost his mother, and when urged not to give way to sorrow, he burst into an agony of grief, saying, "I had but *one* friend in the world, and now she is gone!" On the death of some of his early friends, he thus writes: "My friends fall around me, and I shall be left a lonely tree before I am withered. I *have no resource* but my own reflections, and they present no prospect here or hereafter, except the selfish satisfaction of surviving my betters. I am indeed most wretched!"

And thus Henry Martyn mourns the loss of one most dear. "Can it be that she has been lying so many months in the cold grave! Would that I could always remember it, or always forget it; but to think a moment on other things, and then feel the remembrance of it come, as if for the first time, rends my heart asunder. O my gracious God, what should I do without Thee! But now thou art manifesting thyself as 'the God of all consolation.' Never was I so near thee. There is nothing in the world for which I could wish to live, except because it may please God to appoint me some work. O thou incomprehensibly glorious Saviour, what hast thou done to alleviate the sorrows of life!"

It is recorded of Byron, that in society he generally appeared humourous and prankish; yet when rallied on his melancholy turn of writing, his constant answer was, that though thus merry and full of laughter, he was at heart one of the most miserable wretches in existence. And thus he writes: "Why at the very height of desire and human pleasure, worldly, amorous, ambitious, or even avaracious, does there mingle a certain sense of doubt and sorrow—a fear of what is to come—a doubt of what is. If it were not for Hope what

would the future be—*a hell!* as for the past what predominates in memory—*hopes baffled!* From whatever place we commence we know *where it must all end.* And yet what good is there in knowing it? It does not make men wiser or better. If I were to live over again, I do not know what I would change in my life, unless it were for—*not to have lived at all.* All history, and experience, and the rest teach us, that good and evil are pretty equally balanced in this existence, and that what is *most* to be desired is an *easy passage out of it.* What can it give us but years, and these have *little of good but their ending.*"

And thus Martyn writes: "I am happier here in this remote land, where I seldom hear what happens in the world, than I was in England, where there are so many calls to look at things that are seen. The precious *Word* is now my only study, by means of translations. Time flows on with great rapidity. It seems as if life would all be gone before any thing is done. I sometimes rejoice that I am but twenty-seven, and that unless God should ordain it otherwise, I may double this number in constant and successful labour. But I shall not cease from my happiness and scarcely from my labour, by passing into the other world."

And thus they make their records at anniversaries, when the mind is called to review life and its labours. Thus Byron writes: "At 12 o'clock I shall have completed thirty-three years! I go to my bed with a heaviness of heart at having lived so long and to so little purpose.—It is now 3 minutes past 12, and I am 33!

> Eheu fugaces, Posthume, Posthume,
> Labuntur anni;

But I do not regret them so much for what I have done, as for what I *might* have done."

And thus Martyn: "I like to find myself employed usefully, in a way I did not expect or foresee. The coming year is to

be a perilous one, but my life is of little consequence, whether I finish the Persian New Testament or not. I look back with pity on myself, when I attached so much importance to my life and labours. The more I see of my own works, the more I am ashamed of them, for coarseness and clumsiness mar all the works of man. I am sick when I look at the wisdom of man, but am relieved by reflecting, that we have a city whose builder and maker is God. The least of *his* works is refreshing. A dried leaf, or a straw, make me feel *in good company*, and complacency and admiration take the place of disgust. What a momentary duration is the life of man! "*Labitur et labetur in omne volubilis ævum*," may be affirmed of the river; but men pass away as soon as they begin to exist. Well, let the moments pass!"

> "They waft us sooner o'er this life's tempestuous sea,
> Soon we shall reach the peaceful shore
> Of blest eternity!"

Such was the experience of those who in youth completed their course. The poet has well described his own career:

> "A wandering mass of shapeless flame,
> A pathless comet and a curse,
> The menace of the universe;
> Still rolling on with innate force,
> Without a sphere, without a course,
> A bright deformity on high,
> The monster of the upper sky!"

In Holy writ we read of those who are "raging waves of the sea foaming out their own shame; *wandering stars* to whom is reserved the blackness of darkness forever." The lips of man may not apply these terrific words to any whose doom is yet to be disclosed; but there is a passage which none can fear to apply. "Those that are wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as stars forever and ever!"

To these youthful witnesses may be added the testimony of two who had fulfilled their years. The first was the polished, the witty, the elegant and admired Earl of Chesterfield, who tried every source of earthly enjoyment, and at the end makes this acknowledgment: "I have seen," says he, "the silly rounds of business and of pleasure, and have done with them all. I have enjoyed all the pleasure of the world, and consequently know their futility, and do not regret their loss. I appraise them at their real value, which is, in truth, very low. Whereas those that have not experienced, always overrate them. They only see their gay outside, and are dazzled at the glare. But I have been behind the scenes. I have seen all the coarse pulleys and dirty ropes which exhibit and move the gaudy machines; and I have seen and smelt the tallow candles which illuminated the whole decoration, to the astonishment and admiration of the ignorant audience. When I reflect on what I have seen, what I have heard, and what I have done, I can hardly persuade myself that all that frivolous hurry of bustle and pleasure of the world, had any reality; but I look upon all that is passed as one of those romantic dreams, which opium commonly occasions; and I do by no means desire to repeat the nauseous dose, for the sake of the fugitive dream. Shall I tell you that I bear this melancholy situation with that meritorious constancy and resignation, which most people boast of? No, for I really cannot help it. I bear it, because I *must* bear it, whether I will or no! I think of nothing but of killing time the best way I can, now that he is become my enemy. It is my resolution to *sleep* in the carriage during the remainder of the journey of life."

The other personage was Paul, the Aged. For Christ and the redemption of those for whom He died, he "suffered the loss of all things;" and this is the record of his course, "in labours abundant, in stripes above measure, in prisons more frequent, in deaths, oft; in journeyings often, in perils of

waters, in perils of robbers, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils among false brethren. In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness, —and that which cometh daily upon me, the care of all the churches. We are troubled on every side, yet not distressed; we are perplexed, yet not in despair; persecuted, but not forsaken; cast down, but not destroyed. For though our outward man perish, yet the inward man is renewed day by day. For our *light* affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen, are temporal, but the things which not seen, are eternal." And when the time drew near that he was to be "offered up," and he looked back on the past course of his life, these are his words of triumphant exultation: "I have fought a *good* fight! I have finished my course! I have kept the faith! from henceforth there is laid up for me a crown of righteousness, which Christ, the righteous judge shall give!"

To this testimony of experience, may be added that of Scripture. "Whoso trusteth in the Lord, happy is he! The fear of the Lord, *that is wisdom*, and to depart from evil is understanding. Wisdom is better than rubies, and all the things that may be desired are not to be compared to it. Her ways are ways of pleasantness, and all her paths are peace. Keep sound wisdom, so shall it be life to thy soul. Then shalt thou walk in thy way safely, and when thou liest down thou shalt not be afraid, yea, thou shalt lie down and thy sleep shall be sweet." And thus the Redeemer invites to his service: "Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls!"

CHAPTER XXVIII.

CONSEQUENCES IN A FUTURE STATE OF THE DISORDERED OPERATION OF MIND.

The preceding article exhibits the effects of obedience to the Divine law, in securing the object for which mind was created, in the *present* state of existence. The important enquiry now arises, in regard to the *future* results of a disordered operation of mind, provided man passes from the present scene, destitute of the only principle which can rectify his powers. This subject may be viewed by means of the deductions of reason, founded on the known laws and operations of mind, and by the information conveyed by Revelation.

The following are the principles of mind, from which we can reason on this subject. It appears that its constitution is such, that the repetition of one particular mode of securing happiness, induces a habit ; and that the longer a habit contiues, the more powerful is its force. That the habit of selfishness is already existing in the human mind, and that the evil following from self-indulgence and selfishness, is not a sufficiently powerful principle, to prevent the continued increase of this habit. For though men, from the very beginning of existence, feel that they are happier in obeying the dictates of conscience, and that continuance of guilt is continuance of sorrow, yet this does not save them from increasing in habits of selfishness.

It is also established by experience, that when a strong habit is formed, the mere decisions of the will are not sufficient for an immediate remedy. In this life, it requires a period of long and painful efforts of the will, to rectify an established habit.

In regard to selfishness, the only principle which has been discovered, as of availing efficacy to conquer this evil, is the existence of strong affection to the Creator and Redeemer of mankind.

Another principle of mind is this, that when selfishness has been long indulged, the natural constitution of mind seems entirely changed, so that the infliction of suffering on other minds, is sought as one mode of gratification. Another similar fact has been established by experience, and that is, that *extreme suffering*, either mental or bodily, often awakens the desire to inflict evil upon other minds. This is probably one mode of accounting for the increased cruelty of the Roman Emperors. As the powers of enjoyment diminished by abuse, and the horrors of guilt harassed their spirits, this dreadful desire to torment others was awakened.

There are many undisputed facts to establish the principle, that extreme suffering is the cause of terrible malignity. The following is from a statement of Mr. Byron, who was shipwrecked on the coast of South America. "So terrible was the scene of foaming breakers, that one of the bravest men could not help expressing his dismay, saying it was too shocking to bear. In this dreadful situation malignant passions began to appear. The crew grew extremely riotous, and fell to beating every thing in their way, and broke open chests and cabins for plunder that could be of no use. So earnest were they in this wantonness of theft, that in the morning, a strangled corpse was found, of one who had contested the spoil."

A still more terrible picture is given, in an account of the loss of the Medusa Frigate, on the coast of Africa. In the midst of dreadful suffering from cold, danger, and famine, it is recorded that "a spirit of sedition arose and manifested itself by furious shouts. The soldiers and sailors began to cut the ropes, and declared their intention of murdering the officers. About midnight, they rushed on the officers like despe-

rate men, each having a knife or sabre, and such was their fury that they tore their clothes, and their flesh, *with their teeth.* The next morning the raft was strewed with dead bodies. The succeeding night was passed in similar horrors, and the morning sun saw twelve more lifeless bodies. The next night of suffering was attended with a horrid massacre, and thus it continued, till only fifteen remained of the whole one hundred and fifty !"

Another principle of mind has a bearing on this subject, which is the fact that those qualities of mind which are the causes of enjoyment in intelligent minds, may be viewed with only pain and dislike, by a selfish mind. Thus intellectual superiority, in itself considered, is a delightful object of contemplation ; but if it becomes the means of degradation, or of contemptuous comparison to a selfish mind, it is viewed with unmingled pain. Benevolence and truth are objects of delightful contemplation to all minds, when disconnected with obligations or painful comparisons ; but if they are viewed as causes of evil to a selfish mind, it will view them with unmingled dislike and hatred.

Such are the principles of mind, from which we are to reason of the condition of mankind in a future state of existence.

It appears from the preceding article, that there are two classes of minds in this world ; those who are benevolent, and find their happiness in living to promote the general interests of their fellow beings, and those who are selfish, and are living to promote their own enjoyment irrespective of the general happiness.

If then, we reason from the known laws of mind, and from past experience, we must suppose that the habits of mind which are existing in this life, will continue to increase ; and if the mind is immortal, a time must come, when one class will become perfectly benevolent, and the other perfectly selfish. A community of perfectly benevolent beings, it has

been shown, would from the very nature and constitution of mind, be a perfectly happy community. Every source of enjoyment of which mind is capable, would be secured by every individual.

It can be seen also, that there must in the nature of the case, be an entire separation between two such opposite classes. For it is as painful for minds suffering from conscious guilt, shame, and malignity, to look upon purity, benevolence, and happiness, as it is for the virtuous to associate with the selfish, the debased, and the abandoned. This separation, therefore, would be a voluntary one, on both sides, even did we suppose no interference of Deity. But if the Creator continues his present constitution of things, we may infer that his power would be exerted, to prevent the intrusion of malignity into a perfect and well ordered community. For he has so constituted things *here*, that those who are incorrigible pests to society, are confined from interfering with its interests.

From the laws of mind and from past experience then, we can establish the position, that at some future period, if the mind of man is immortal, the human race will be permanently divided into two classes, the perfectly selfish and the perfectly benevolent.

Should it be objected to this conclusion, that when the mind passes into another world, more effectual motives may be brought to operate, it may be replied, that it is not the office of reason to meet *suppositions* of *possibilities*, but to show what the *probabilities* are by deductions from principles already known. A thousand possibilities may be asserted, such as the annihilation of mind, or the alteration of its powers, but these are mere suppositions, and have nothing to do with the conclusions of reason.

If mind is immortal and continues its present nature, habits will continue to strengthen, and in regard to *motives*, we know already that the *fear of evil consequences* will not save from

continuance in crime. How often has a man, who has yielded to habits of guilt, been seen writhing in the agonies of remorse, longing to free himself from the terrible evils he has drawn around him, acknowledging the misery of his course, and his full ability to return to virtue, and yet with bitter anguish, yielding to the force of inveterate habits, and despairing of any remedy.

We know also, that it is a principle established by long experience, that punishment does not tend to soften and reform. Where is the hardened culprit that was ever brought to repentance and reformation, by lashes, or the infliction of degradation? Such means serve only to harden and brutify. Experience forbids the hope that punishment will ever restore a disordered mind to virtue and peace.

If then we suppose that *any punishment at all*, follows the sins of this life, we can only expect increase of habits of selfishness. Or if we suppose that "goodness and mercy" will follow men into the invisible scene, we find that prosperity and fulness of blessings, in this life, leads to increased selfishness. In the experience of man, those who have full license given to every mode of enjoyment, are those who most speedily form the most inveterate and terrible habits of selfishness. The example of the Roman Emperors is a mournful exhibition of the fact. It appears then, that punishment, and prosperity, equally operate to increase the disorder of mind.

If then, its present laws and operations, continue in a future state, there is nothing to oppose the conclusion, that the two classes of minds into which mankind are here divided, will on leaving this world eventually become two permanently distinct communities, one perfectly selfish, and the other perfectly benevolent.

What then, would reason and experience teach us as to the probable situation of a community of minds constituted like those of the human race, who in the progress of future ages shall establish habits of *perfect selfishness?*

In regard to the Creator, what may we suppose will be the feelings of such minds? If he is a benevolent, pure, and perfectly happy being, and his power is exerted to confine them from inflicting evil on the good, he will be the object of unmingled and tormenting envy, hatred, and spite. For when a selfish mind beholds a being with characteristics which exhibit its own vileness in painful contrast, and using his power to oppose its desires, what might in other circumstances give pleasure, will only be a cause of pain. If they behold also, the purity and happiness of that community of benevolent beings, from which they will be withdrawn, the same baleful passions will be awakened in view of their excellence and enjoyment.

There is no suffering of the mind more dreaded and avoided than that of *shame*. It is probable a guilty creature never writhes under keener burnings of spirit, than when all his course of meanness, baseness, ingratitude, and guilt is unveiled in the presence of dignified virtue, honour, and purity, and the withering glance of pity, contempt, and abhorrence, is encountered. This feeling must be experienced, to its full extent, by every member of such a wretched community. Each must feel himself an object of loathing and contempt to every pure and benevolent mind, as well as to all those who are equally debased.

Another cause of suffering, is ungratified desire. In this world, perfect misery and full happiness, is seldom contrasted. But in such circumstances, if we suppose that all the happiness of blessed minds will be witnessed and known, the keenest pangs of ungratified desire must torment. Every mind will know what is the pure delight of yielded and reciprocated affection, of animated activity in promoting the happiness of beings who are loved, of gaining knowledge for some engaging end, of sympathy in the happiness of others, of the sweet peace of conscious rectitude, and of the delightful consciousness of conferring bliss on others. Other minds

will be witnessed securing all this bliss, while the ceaseless cravings of hopeless desire, will agonize the spirit.

Another cause of suffering is found in the *loss of enjoyment.* In such a degraded and selfish community, all ties of country, kindred, friendship, and love, must cease. Yet all will know what *were* the endearments of home, the mild soothings of maternal love, the ties of fraternal sympathy, and all the trust and tenderness of friendship and love. What vanished blessing of earth will not rise up, with all the sweetness and freshness that agonizing memory can bring, to aggravate the *loss of all.*

But the mind is so made, that however wicked itself, guilt and selfishness in others is hated and despised. Such a company then, might be described as those who were "hateful and hating one another." It has been shown, that both suffering and selfishness, awaken the desire to torment others. This then, will be the detested purpose of every malignant mind. What one desired it would be the object of every one to destroy. Every action that could irritate, mortify, and enrage, would be deliberately practised; while disappointed hopes, and blasted desires, and agonizing misery would alone awaken the smile of horrible delight. And if we suppose such minds in a future state, reclothed in a body, with all the present susceptibilities of suffering, and surrounded by material elements that may be ministers of hate, what mind can conceive the terror and chaos of a world where every one is actuated by a desire to torment!

Suppose these beings had arrived at only such a degree of selfishness as has been witnessed in this world. Such, for example, as Jengis Khan, who caused unoffending prisoners to be pounded to death with bricks in a mortar; or Nero, who dressed the harmless Christians in flaming pitch, for his amusement; or Antiochus Epiphanes, and Mustapha, who spent their time in devising and executing the most excruciating tortures, on those who could do them no injury. What

malignity and baleful passions would actuate such minds, when themselves tormented by others around, bereft of all hope, and with nothing to interest them, but plans of torment and revenge! What refined systems of cruelty would be devised in such a world! What terrific combinations of the elements to terrify and distress! If such objects as "the lake which burneth with fire and brimstone, and the worm that never dies," could be found, no Almighty hand would interfere to lead them to secure these methods of promoting their infernal schemes, while the "smoke of their torment" would arise from flames of their own kindling.

To fearful sufferings thus inflicted, would be added the pangs of agitating *fear*. For where all around were plotting misery, what relief by day or by night from its withering terrors. Then surely, "fear would come upon them like desolation, and destruction as a whirlwind."

Another cause of suffering, is inactivity of body and mind. It has been seen that the desire of good is what gives activity to the intellectual and moral powers. In such a world, no good could be hoped or sought, but the gratification of inflicting ill. And even a malignant mind must often weary in this pursuit, and sink under all the weight and misery of that awful *death of the soul*, when in torpid inactivity it has nothing to love, nothing to hope, nothing to desire!

Another cause of misery, is the consciousness of guilt. And such, even in this life, have been the agonies of remorse, that tearing the hair, bruising the body, and even gnawing the flesh, have been resorted to, as a temporary relief from its pangs. What then will be its agonizing throes, in bosoms that have forever ruined their own peace, and live but to torment, and to destroy all good to other minds.

In this life, where we can allow the mind to be engrossed by other pursuits, and where we can thus form a habit of suppressing and avoiding emotions of guilt, the conscience may be seared. But it cannot be thus, when all engaging and

cheerful pursuits have ended forever. Then the mind must view its folly, and shame, and guilt, in all their length and breadth, and can find no escape from the soul-harrowing gaze.

To these miseries must be added *despair;* the loss of all *hope* of good. *Here* hope comes to all. But then, in such a community, that fearful susceptibility of the soul—that terrific power of *habit*, will bind in chains, which will be *felt* to be stronger than brass, and heavier than iron. If the spirit is conscious that its powers are immortal, with this consciousness will come the despairing certainty of increasing and *never ending woe.*

One source of pain, indeed, must cease in such a world. *Here*, suffering to others is a cause of sympathizing woe ;—*there*, it will be the withering, the detested, the solitary joy !

This terrifying and heart rending picture, it must be remembered, is the *deduction of reason*, and who can point out its fallacy ? Is not the mind of man selfish ? Is not habit appalling in its power, and oft times even in this life, inveterate in its hold ? Are not habits increased by perpetual repetition ? Is not the mind of man immortal ? May not a period arrive, when a total separation of selfish and benevolent minds will be their own voluntary choice ? If all the comforts, the gentle endearments, and the enlivening hopes of this life ; if all the restraints of self-interest, family, country, and laws ; if the offers of Heaven, and the fearful predictions of eternal woe ; if the offers of mercy and pardon, and all the love and pity of our Creator and Redeemer, neither by fear, nor by gratitude, nor by love, can turn a selfish mind, what hope of its recovery, when it goes a *stranger* into a world of spirits, to sojourn in that society, which according to its moral habits it must voluntarily seek. And if there exists a community of selfish beings together, can language portray, with any adequacy, the appalling results that must necessarily ensue ?

On these clear, and terrific deductions of reason, Revela-

tion stamps its irrevocable seal. Here again the unfailing law of language must hold its sway. *The common and ordinary meaning is to be retained, unless contrary to reason or the other assertions of the writer.* Reason teaches future, dreadful, and interminable misery, to all minds that are not restored to the right exercise of their powers. No declaration of Scripture can be found which opposes this idea. If, therefore, a state of eternal misery is predicted, as awaiting a part of the human race, there is nothing contrary to reason, or Scripture, to forbid the natural and common meaning of the language.

The following is the language of Scripture, in reference to a future period when the human race will be divided into two distinct classes. "The heavens and the earth which are now, arē kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. For the Lord Jesus Christ shall be revealed from Heaven in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."

And this is the description of the events of that predicted day: "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and every mountain and island be removed out of their place. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, shall hide themselves in the dens and in the rocks of the mountains, and shall say to the mountains, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb. For the great day of his wrath has come, and who shall be able to stand?" "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away, and there was no place for them. A fiery stream issued and came forth before

him, thousand thousands ministered to him, and ten thousand times ten thousand stood before him, and the judgment was set, and the books were opened. And I saw the dead both small and great, stand before God. And the dead were judged out of the things that were written in the books, according to their works. And the sea gave up the dead which were in it, and death and hell delivered up the dead that were in them, and they were judged, every man according to their works."

And the following are the decisions of that day: "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. Blessed are they that *do his commandments*, that they may have a right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."

And but *two* classes are recognized as existing through *eternity*. And the destiny of one class is portrayed in such language as this: "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and despised my reproof; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you; then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me. For that they hated knowledge, and *did not choose the fear of the Lord;* they would none of my counsel, they despised all my reproof; therefore shall they *eat the fruit of their own way*, and be *filled with their own devices*." "They shall be tormented day and night forever and ever. The same shall drink of the wine of the wrath of Almighty God, which is poured out without mixture into the cup of his indignation. And they have no rest day nor night, and the smoke of their torment ascendeth up forever and ever."

And the destiny of the other class is thus described: "He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes. And there shall be no more death, neither sorrow nor crying, neither shall there be any more pain. And God himself shall be with them, and be their God, and they shall see his face, and his name shall be in their foreheads. And there shall be no night there, and they shall need no candle, neither light of the sun; for the Lord God giveth them light, and they shall reign forever and ever."

When the mind is turned to the awful scenes of such a day, the destiny of a part of our guilty race, shakes the soul with dismay, and even confiding trust in a Benevolent and All Perfect Redeemer, does not always prevent the anxious wish to know *why* all this misery must exist forever in his domains. Could not mind be formed without such terrible results? Does the existence of all that infinite happiness of which God is the dispenser, necessarily involve such consequences? Is it, in the nature of things, impossible for an infinite number of perfectly free agents to exist forever without the collisions of selfishness, unless some display of its terrific evils exists to warn and defend? Must the Deity otherwise have dwelt in perpetual solitude, with none to love and none to bless; while all his infinite desires of activity and benevolence, and all his boundless faculties would suffer the ceaseless pangs of ungratified desire, and the death of inactivity and hopeless apathy?

These are questions that sometimes rise, but Revelation gives no answer. Yet Revelation *does* teach enough to hush every fear. It teaches that the evil which man bewails, is not his solitary grief. His Creator shares in the sorrow, and in the sacrifice to redeem. He came to seek and to save the lost, and he wept over his ruined creatures; and in such

language as this he mourned the self-inflicted ruin of this guilty world: "How often would I have gathered thy children together, as a hen doth gather her brood under her wings, but *ye would not.* Oh, that thou hadst known, even thou, at least in this thy day, the things that belong to thy peace, but now they are *forever* hidden from thine eyes!"

CHAPTER XXIX.

CAUSES WHY THE REMEDY FOR DISORDERED MINDS IS NOT SECURED BY MANKIND.

In what precedes, it has been shown, that the human mind is disordered; that this evil can be remedied by means of love to our Creator; and that in his character, as exhibited in his works and in his word, may be discovered every excellence which can operate on the human mind in awakening affection.

But in looking abroad upon the world, though we find an adequate remedy provided for the guilt and sufferings of our race, we find it seldom applied. Age after age rolls away, and nation after nation passes into the invisible world, with all the baleful habits of long established selfishness. Reason teaches no remedy in a future state; Revelation offers none but in the mode of relief offered in this scene of probation, and declares that if it is ineffectual here, there is no hope for the hereafter.

The enquiry then arises, why, if there is a remedy for such appalling and interminable evils is it so seldom secured? What is it which prevents mankind from embracing this relief from present and from future ills? To obtain satisfaction on this enquiry, we must resort to the pages of Revelation to learn

in the first place, how this relief is to be administered, and how mankind are to be brought under its influence. For when we have learned the method by which a blessing is to be secured, we are enabled to detect the reasons why men suffer from the want of it.

In the Bible we find those of mankind who are spoken of as *saved*, as *redeemed*, as *delivered*, as *born again*, as *children of God*, and by various other appellatives, have this event ascribed to the following causes: To the Father, to Jesus Christ, to the Holy Ghost, to the power of God, to the righteousness of God, to knowledge, to truth, to the word of God, to faith, to repentance, to love, to obedience, to the ministers of Christ, to the exertion of their fellow men, and finally, men are said to *save themselves*.

The following are examples to illustrate each of these particulars. Men are saved by the Father, by Jesus Christ, and by the Holy Ghost. 2 Thess. 1 : 16 "Now our Lord Jesus Christ himself, and God even *our Father*, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts." Matt. 18 : 11. "The *Son of man* is come to save that which was lost." Rom. 5 : 5. "The love of God is shed abroad in our hearts, by the *Holy Ghost*."

Men are saved by *knowledge*. "Grace and peace be multiplied unto you, through the *knowledge* of God, and of our Lord Jesus Christ; according as his divine power hath given unto us all things that pertain to life and godliness, through the *knowledge* of him that hath called us to glory and virtue."

The *power* of God, and the *righteousness* of God save men. Eph. 1 : 18, 19. "That ye may know what is the exceeding greatness of his *power* to us-ward who believe, according to the working of his mighty *power*." 2 Pet. 1 : 1. "To them who have obtained like precious faith with us, through the *righteousness* of God and our Saviour Jesus Christ."

Truth saves men. John 17 : 17. "Sanctify them through

thy *truth*, thy word is truth." James 1 : 18. "Of his own will begat he us, *by the word of truth*."

The ministers of Christ save men. 1 Cor. 9 : 22. "I am made all things to all men, that *I might by all means save some*."

Men save each other. James 5 : 20. "He that converteth a sinner from the error of his ways, shall save a soul from death."

Men save themselves. "Take heed to thyself and to thy doctrines, continue in them, for in so doing, thou shalt both *save thyself*, and them that hear thee." 1 Peter 1 : 22. "Seeing *ye have purified* your souls, in obeying the truth, through the Spirit."

Men saved by *obedience*, *faith*, *repentance*, *love*, and *belief of truth*. Rom. 6 : 17, 18. "But ye have *obeyed* from the heart, that form of doctrine which was delivered to you ; being then made free from sin, ye became the servants of righteousness." Gal. 3 : 26. "Ye are the children of God by *faith* in Jesus Christ." Acts 3 : 19. "*Repent*, therefore, and be converted, that your sins may be blotted out." Rom. 8 : 28. "All things work together for good to them that *love God*." 2 Thess. 1 : 13. "God hath chosen you to salvation through sanctification of the Spirit, and *belief of the truth*."

Fear saves men. Prov. 28 : 14. "Happy is the man that feareth always." Phil. 2 : 12. "Work out your own salvation with *fear* and trembling."

It has been previously explained that it is common, in the use of language, to give the name of a thing, sometimes to *all* the ideas included under a cause or an event, and sometimes to a *part*. In this case, the salvation of the soul is the event, and the enquiry is, what is the *cause* of this redemption of the mind from its disordered state. All the above expressions are names given to the different ideas included under the cause of this change. The following statement, it is believed, will explain them all.

Man is a voluntary agent, and can give or withhold his affection and obedience as he pleases. He has formed habits of selfishness, which can be corrected only by love to his Creator. In order to the existence of love, knowledge and belief in God, and his character, are necessary. Jesus Christ exhibits the character of God, and by the sacrifice of himself, especially exhibits that benevolence, which is the most powerful cause of affection; while he thus renders it practicable for God to save the human race from the evil consequences of selfishness, without hazarding the danger of encouraging the hope of impunity in others. *Truths* are *facts* that affect the human mind. The *word of truth*, is the records of these facts, Ministers and christians present these truths to the attention of their fellow men. It is by faith, or belief, that truth affects the mind. Men *love* God from a view of his character as exhibited in Jesus Christ, and under this influence, they *repent* of their past guilt, and learn to *obey* his commandments.

Thus the Father, the Son, and the Spirit, are the authors of this change, by the exhibition of characteristics that awaken love, and by the exercise of their power, in ordering the circumstances of mankind so that they are brought to a knowledge of these truths. The *righteousness* of God is his *benevolence*, and this is the *power* by which he operates on the human mind in awakening affection. Love to God is the saving principle. Knowledge, faith or belief, and repentance, are states of mind included in love to God. Obedience is the fruit of love to God, and included as a part of it. Truth, the Gospel, and the word of God, are causes of salvation, by being that which produces knowledge and belief. Ministers and christians, are causes of salvation, by presenting truth to the minds of their fellow men. And men are the causes of *their own* salvation, by voluntarily yielding obedience to the divine law. It is *fear* of future consequences, that leads men to attend to truth, and thus, fear is a cause of salvation.

But Revelation presents a cause of this change, which claims peculiar and distinct consideration. We find in the Bible, the Holy Ghost spoken of in such a manner, as to lead to the belief that God has some more direct efficiency in producing this change, than the simple revelation of truths which are calculated to affect the human mind. We find that all the good men of Scripture, prayed to God for aid, as if they felt that something more was necessary, than a knowledge of divine truth, and a will on their part, to obey it. For when it appears that they had come to a knowledge of the truth, and were deliberately resolute in their intention and will to obey it, they still earnestly supplicated some farther aid from God.

If we examine the pages of Holy Writ, it will be found that the Holy Ghost is represented as a Being who has direct access to the human mind in some mysterious manner, and that by this influence men are continually affected, and that it is through this influence they are saved; so that were it not for the aid of the Spirit of God, none of the human race would ever be rescued from habits of selfishness. It is *by* the Holy Spirit that the Father and the Son are said also thus to sanctify, just as God the Father is said to create the world *by* Christ Jesus. It is only one out of many cases, in which an action, accomplished by the *direct* efficiency of one divine Person, is ascribed to the other Persons of the Trinity, on the ground they are *one* in all counsels, purposes, and designs. It will be found that though this operation is ordinarily ascribed to the Spirit, it is sometimes ascribed to the Father and and to Christ. The question then arises, what light does Revelation afford as to this peculiar aid afforded by the Holy Spirit. The following are some of the passages which instruct us respecting this truth. Rom. 5 : 5. "The love of God is shed abroad in your hearts by the Holy Ghost." Rom. 15 : 16. "Being sanctified by the Holy Ghost." Titus 3 : 5. "He saved us by the renewing of the Holy Ghost." Eph. 2 : 20. "For we are his workmanship, created anew in Christ Jesus

unto good works." Eph. 4 : 24. "And put ye on the new man, which after God is created in righteousness, and true holiness." No man can come unto me, except the Father which hath sent me, draw him. Acts 5 : 31. "*He* (Jesus Christ) is exalted to *give repentance* and the remission of sins." 2 Tim. 2 : 25. "Instructing them that oppose themselves, if peradventure God will *give repentance*." Luke 17 : 5. "Lord, increase our faith." John 16 : 13. "When the Spirit of truth is come, he will guide you into all truth." Gal. 4 : 6. "God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." Eph. 4 : 16. "That He would grant you to be strengthened with might, by His Spirit, in the inner man." Psalm 51 : 10. "Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence, and take not thy Holy Spirit from me. Uphold me by thy free Spirit."

From these, and a multitude of other passages which might be collected, it is manifest that, according to the law of interpretation, the Bible teaches the direct supernatural influence of the Divine Spirit on the human mind, unless such a sentiment is contrary, either to reason, or the other opinions of the sacred writers. It can fearlessly be asserted, that there is not an expression in the Bible which forbids the idea, that God has direct influence upon the mind of man.

It can also be shown, that such an opinion is not only in agreement with reason, but is one of its legitimate deductions, so far as we have any data from which to reason. For the law of experience is the only principle of reason from which any deductions can be obtained. According to past experience, all minds have been disposed to hold communion with other minds, and one mind by the communication of its own thoughts and feelings, always has some influence in directing the volitions of others. Mankind know that they can exert great influence over each other, through the medium of language, so that often one man by communicating his thoughts

and feelings, can change the purpose, and govern the will of thousands of his fellow beings, and bring them to yield the control of their interest, plans, and actions to him.

It is a fact then, in our experience, that mind holds communion with mind, and that by this intercourse, the purposes and will of one mind is swayed by that of another.

Reasoning from experience and analogy then, we should expect that the Creator would not shut himself out from all communications with his creatures, nor, if a wise and benevolent Being, that he would refuse to exert that influence which one mind can have over another, in inducing his creatures to act in conformity with the rules of rectitude. We may set it down then, as a fair deduction of reason, that the Creator has some mode of communication with the human mind, and that he uses this power to induce his creatures to comply with his will.

As, therefore, the plain declarations of Scripture are opposed, neither by reason, nor by other parts of the Bible, this sentiment must be received by all who hold that the Bible is a Revelation from God, to be interpreted on the same principles as other books.

The question then arises as to *the mode* by which God communes with his creatures. On this subject the Bible is silent, because, as we know no mode of communicating with a spirit, except by means of the senses, we have no language to describe any mode by which a *spirit* without material organs can commune with our spirits. The language of men could not express the idea, for such an idea was never given, and of course, there are no signs of language for it. The following passage of Scripture teaches us that *the mode* is a mystery; something which cannot be explained. Thus Christ, when teaching Nicodemus of that change of character wrought by the Spirit of God, uses this language: "The wind bloweth where it listeth, and ye hear the sound thereof, but cannot tell whence it cometh, nor whither it goeth; so is every one that is born of the Spirit."

The next enquiry is, *what is done* by the Spirit of God, in this secret and mysterious communion with his creatures. In looking through the Bible on this subject, we find this thing asserted as what is done. The following passages exhibit it: John 14 : 26. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and *bring all things to your remembrance*, whatsoever I have taught you." Eph. 1 : 18. "Making mention of you in my prayers, that the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom, and revelation in the knowledge of him; that *the eyes of your understanding being enlightened*, ye may know what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power." Phil. 2 : 13. "Work out your own salvation with fear and trembling, for it is *God that worketh in you both to will and to do*, of his good pleasure." By these passages we learn, that the Holy Spirit, *enlightens the understanding*, *brings things to remembrance*, and worketh in us *to will and to do* his pleasure.

We learn farther by what *means* he does this, though the *mode of communicating* with our minds in using these means, is a hidden mystery. John 6 : 63. "It is the Spirit that quickeneth; the *words that I speak unto you*, they are spirit, and they are life." Eph. 6 : 17. "Take the *sword of the Spirit* which is the *word of God*." 2 Cor. 3 : 18. "We all, with open face, *beholding* as in a glass *the glory of the Lord*, are *changed into the same image*, from glory to glory, even as by the Spirit of the Lord." 2 Cor. 4 : 6. "For God who commanded the light to shine out of darkness, hath shined in our hearts, *to give the light of the knowledge of the glory of God*, as it is *revealed in the face of Jesus Christ*." James 1 : 18. "Of his own will begat he us, *with the word of truth*." 1 Peter 1 : 23. "Being born again *by the word of God*."

From these passages it appears, that the way in which the Spirit influences the mind, is by bringing to remembrance

his truth, by enlightening the understanding, so as clearly to apprehend it, and thus by beholding "the glory of God as it is revealed in the face of Jesus Christ," we are *changed into the same image*. When the mind is thus led to see the *benevolence* and long-suffering of God, as it is manifested in Jesus Christ, it yields with delight to the contemplation, and chooses to become his willing disciple, and to live henceforth no more for *self*, but to fulfil the will of Him who "loved us, and gave himself to die for us."

The Bible then teaches us thus much, that the Sacred Spirit, has access to the mind of his creatures, that he can bring truth to their remembrance, that he can make them clearly apprehend it, and that thus "*by the truth*," they are sanctified "*through the Spirit*." The great object of God is to bring his creatures to love him, and imitate his benevolence, by living to promote the happiness of his family, instead of living for selfish good. It is the truths of his word, that are used as the *sword*, or instrument by which this purpose is effected, and the Divine Spirit is employed in keeping this truth before the mind, and causing it to be understood.

The question then arises, whether God does *any thing more* than to enlighten the understanding, and bring truth to remembrance. In answer to this, it may be said, that we have no reason to suppose any thing more than this, from any thing the Bible teaches. Our minds are so constituted that we cannot conceive of any way, in which the will of one man can be conformed to the will of another, but by communicating knowledge, either of some good to be gained, or some evil to be avoided, by pursuing a certain course. Therefore, as we know of no other way in which mind can be governed, we have no language for expressing any other mode, and if the mind of man *were* governed by any other mode than this, it would in the nature of the case, be impossible to explain it in language.

The only way in which we gain words to express mental

states and operations, is by our own experience. We experience a particular feeling and give it a name, and by a process of reasoning, infer the same state of mind in others, and this name becomes a common sign. Now if there were some mode by which God performed some peculiar operations on the mind, unless we had done the thing ourselves, no language could convey the idea to us. Therefore, we are sure from the nature of the case, that God does not teach us of something which he does to our minds, which we have not done to the mind of others.

The Bible teaches that the Holy Spirit sanctifies and saves, by bringing truth to remembrance, and causing it to be understood, thus influencing the will of man to love and obey; and it does not teach that any thing else is done. The question then arises, whether it is by communicating *new* truths to the mind, that he thus influences mankind. This question is settled by the definite specification of the truths which he does employ, viz. the *word of God*, the *gospel of Jesus Christ*, or those truths recorded in the Bible. The following passage shows that these truths are never communicated as *new* truths by any *supernatural* interference, they must be either read, or heard, before the Spirit can operate. Rom. 10 : 13, 14, 15, and 17. Thus it appears, that faith is to come by hearing or reading the truths of God's word, and that this is the means employed by the Spirit in sanctifying the soul. This exhibits one reason, why a great part of mankind are not saved. It is because they have never *heard the truths* by which the mind of man is saved from ruin.

But then it may be urged, why are not all saved who *do hear the truth ;* for a great part of mankind who have the Bible, and hear the truth preached, pass out of the world without obeying it. Are any of mankind lost, because the Spirit of God does something for some of mankind, which he will not do for others ? In reply to this question, it appears, that men have it in their power to take such a course, that it

is *impossible* for the Spirit of God to do them any good. The following passage asserts this: Heb. 6 : 4, 5, 6. "*For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.*"

It appears from this passage, that men may so resist the truth, and abuse their mercies, that no influences of the Spirit of God can do them any good. That men are in danger of so resisting such influence, is manifest from such warnings, "Grieve not the Spirit." "Quench not the Spirit."

From many passages in the Bible, it appears then, that men themselves, by resisting the admonitions of conscience, when truth is brought to their remembrance, by the Spirit of God, do put themselves in such circumstances that God can no longer benefit them by such aid, and departs forever. But there is nothing in the Bible which teaches that men are ever lost because the Spirit does not do every thing for them which it is possible for God to do, according to the nature and laws of mind, to induce them to obey his will. It is manifest from the Bible, that every human being has a friend in the divine Spirit, which never forsakes him till it is too late to do any good, and that then he is "*grieved*," that he must depart.

This doctrine of Revelation is substantiated by *facts*, which are so multiplied and so well attested, that no mental phenomena can be more fully established by testimony. There are thousands in this country, who can testify that they have lived years, receiving the instructions of parents, and the weekly admonitions of the sanctuary, and that all the truths of Revelation have been reiterated in their hearing till they have become wearisome and offensive from repetition. But that at some period when no particular exhibition of truth has been

made, in the silence of the chamber, in the bustle of business, in the hearing of a passing remark, in circumstances when nothing was peculiarly calculated to impress the mind with such remembrances, suddenly some of the truths of the Word of God fastened upon the mind, with a clearness, a vividness, and an overwhelming interest, unparalleled in past experience; and that the interest thus awakened, continued to increase, until the feelings and the purpose of life were entirely changed, and ever after remained fixed in the deliberate unwavering decision to live for God and his service. There are persons who can verify to such facts, of all ages, sexes, and conditions; the poor and the rich, the vulgar and the refined, the ignorant and the learned, the phlegmatic and the ardent, the judicious and the flighty; every class of minds that can be selected, can be found to testify to such facts as this in their mental history. If this were a phenomenon, which *could* be accounted for on other principles, still as Revelation declares such a change to be the effect of Divine influence, conspiring with human agency, all who trust in Revelation cannot hesitate in acknowleding this evidence of that supernatural interference recognized in its pages.

It is true, that all whose moral character is thus changed, are not affected in so marked and so peculiar a manner. It is the case, with many, that were it not for the testimony of Scripture, they would never think of ascribing any agency to any other being than themselves, or imagine any thing but the ordinary operation of their own minds, without any influence from any other mind. Both these facts illustrate the language of Scripture, and show that there is some supernatural agency in "enlightening the mind in the knowledge of the truth," and yet that the change of moral character is a *voluntary* one, the act of a mind in the full and natural operation of its powers, so that often it takes place in such a manner as to be distinguished in no way from the formation of any other purpose of life.

On a subject of such singular and overwhelming interest, many enquiries must be urged which Revelation does not answer. None, probably, recurs oftener than the question, why it is that some minds are thus influenced and others remain unaffected, in circumstances equally favourable, and with moral characters equally promising. No reason can be assigned from Revelation. This, however, can be decided by Revelation, that whenever men are ruined, they are the sole causes of the evil, and that the Divine Instructer who attends them, never leaves any opportunity unimproved, and never forsakes them till, by the continued resistance of his monitions, all hope of benefit is ended, and then "He grieved departs."

Those who have had the care of training minds, can testify to similar facts, in their own efforts to guide and influence the human mind. There are times, when it is very easy to lead the interest and attention to duty, and to the practice of virtuous self-denial. There are other times, when, owing to some plan of pleasure, or some engrossing interest, or some unknown cause, the same mind is perfectly inaccessible. At such times repeated efforts only irritate. The purpose of the mind is set another way; motives that once would operate are repelled; and the earthly friend also is grieved, and feels that further efforts will do more evil than good, and it is best to give up such a mind, to try the course it chooses to pursue.

It is impossible, both in regard to the influence of human agency on the mind, and in regard to the monitions of that Blessed Spirit who is continually seeking to save, to point out exactly the course of dereliction and ruin. It is left in such uncertainty that no man can resist the secret impulses that lead his mind to virtue and to Heaven, without just fears of encountering this dreadful hazard. Neither is there a being so lost, so abandoned, or so wretched in habits of crime, but that there is hope of redemption.

The venerable and sainted Newton, was once an abandoned sailor, the victim of every vice, forsaken apparently of God

and men, reduced to such degradation as to be the slave of a negress among one of the lowest tribes of Africa. Yet though an object of supreme contempt to every human being, lost and ruined beyond hope of relief even in his own belief, one Friend had never forsaken him; one Friend saw that there was still some access to a mind so ruined; one Friend discovered those remnants of tender feelings and susceptibilities once wakened and cherished by a *mother's* piety and love, and followed him, till some favouring circumstance conspired to unveil a path to virtue, and then he heard that still small voice calling, "this is the way, walk ye therein." He listened and obeyed; and the outcast, abandoned slave, became the ambassador of God on earth, and was added to the company of those who are made kings and priests in Heaven.

There is no truth of Revelation that presents such peculiarly sacred and touching associations, in regard to the tenderness and anxious benevolence of the Divine Being. The Father of Mercies and God of all comfort, "for the great love wherewith he loved us," gave up his Son to shame, and sorrow, and suffering, and He who created us, became encompassed with our infirmities, bore our griefs, carried our sorrows, and received the chastisement for our sins. And then, that no means may be left untried, the Spirit of truth and love attends us in all our way, with a faithful assiduity and grace no earthly friend can claim. All others may forsake us, and such degradation and abandonment be encountered, that all mankind would turn aside with abhorrence and contempt; and yet while hope remains, one gracious Being is still hovering near, to comfort and save a spirit, that may be raised to virtue, and to Heaven.

We may now again revert to the enquiry, why so few of mankind are brought under the rectifying influence of that remedy for the disorders of the mind pointed out by Revelation. It appears from what precedes, that it is not because God has not made known every trait of character, and per-

formed every action of tenderness, benevolence, and mercy which is calculated to inspire affection. The Bible on these points is so plain, that he that runneth may read, and the fool need not err. It is not because God does not afford the aid which assists men in understanding and yielding to truth, because the Bible teaches that men are continually admonished by the Divine Spirit, and are never forsaken, till by resisting his influence, no farther agency will avail. The truths that enlighten and sanctify, and the Divine aid that guides and instructs, are both in readiness for the wants of men.

But it appears from the Bible, that mankind are to be saved by the instrumentality of their fellow beings, and that God has appointed those that know and love him, to be a "chosen generation, a royal priesthood, a holy nation, a peculiar people, that they might show forth the praises of Him, who called them out of darkness into marvellous light;" "that they may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse generation, among whom they are lights in the world, *holding forth the word of life.*" It is by the instrumentality of those who love God, and have devoted their lives to the fulfilment of his will, that mankind are to be saved from the terrific and eternal consequences of selfishness in the future scene; and it is by faithfully performing this duty, that those that love the Redeemer, are to testify their gratitude and obedience.

Our Creator, when he came into the world, declared that he came as a good shepherd to seek and to save them that were lost; that all we like sheep had gone astray; and he declares that when he has recovered *one*, he taketh it in his arms rejoicing; while there is more joy among benevolent spirits in heaven, for the rescue of one lost spirit, than in witnessing the continued happiness of ninety and nine who never went astray. And after our Redeemer had completed the atoning sacrifice, and wrought out redemption for us, he thus instructed the disciple that once had denied his Lord, but now

was restored and forgiven. Three times the enquiry was made, by his Divine Lord, "lovest thou me?" And at the repeated asseveration, three times was returned the thrilling demand of the indispensable *proof* of affection, "feed my lambs! feed my sheep! feed my sheep!"

And we find from the records of Scripture, that those who were numbered as the children of God, did thus testify their love. They were not content quietly to worship him in secret, and avoid the trials, and sacrifices, which the avowed profession of his service demanded. They gave up fame, family, and fortune, and came up to their profession, and lived as lights in the world, so that the guilty around them were amazed at their meek endurance of injuries, their benevolent sacrifices, their fervent love to each other, and their constant efforts to save their ruined fellow men. And "the world took knowledge of them, that they had been with Jesus," and imbibed and practised his self-denying spirit. And so ardent, so faithful, and so devoted were they, that before thirty years had passed, after the ascension of the Redeemer, there was not a nation under heaven that had not heard his name, and been taught the way of peace and pardon through him.

We thus learn the reason why the world is perishing, why nation after nation is passing into the invisible scene, with all their baleful habits of selfishness, unransomed, unrelieved, and left to utter ruin. For thus, in the forcible mode of interrogation, we are taught the certainty, that men will never be saved without that aid, their fellow men are appointed to administer. Rom. 10: 13---16. "Whosoever shall call on the name of the Lord, shall be saved. But how shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, *except they be sent?*"

This then, is the mournful, the humiliating, the appalling fact; that millions of our fellow beings are suffering in this

life, all the varied ills, which attend the disordered operation of mind, and are hastening to the terrific consummation of their woes, because those who know the remedy, and have the means of administering it, are so busy in seeking their own immediate enjoyment, that for the trifling and momentary gratification of a fleeting hour, they are willing to leave immortal beings, to hopeless and interminable woes ; immortal spirits, whom they might be the means of guiding to the ineffable joys of Heaven !

In this nation, there are at least a *million* persons, who have publicly declared that they are the followers of Jesus Christ ; that their thoughts, their feelings, their property, their influence, their talents, and all they can command are consecrated to his service ; that they are no longer their own ; that henceforth they will no longer live for themselves, but for him who loved them, and gave himself to die for them. Jesus Christ has declared that *many* at the last day will be found among his professed followers, to whom he will declare, " I never knew you ;" and if it is indeed by their *fruits* that the children of God are to be known, how fearfully must the disciples of Christ dwindle away in numbers.

How many of these million persons, are by their benevolent and self-denying efforts, by their humility, meekness, and heavenly mindedness, shining as lights in the world, and thus " holding forth the word of life ?" How many are spending the property they have consecrated to the service of the Redeemer, in sending forth those who may minister relief to suffering and dying men ? How many are employing their time and talents while in daily communion with their fellow men, in presenting to them those blessed truths that the Spirit of Grace employs to sanctify and save? Was there any more reason for the early christians making sacrifices for Christ and the redemption of those he came to seek and to save, than exists now ? Has there any dispensation been granted, which allows the children of God to live in ease, and the enjoy-

ment of every earthly good, when by personal efforts and self-denial they could as readily speed the knowledge of God, and rescue their fellow men, as the early christians did? There is no such dispensation. The written record still remains, "he that gathereth not with me, scattereth abroad," and "he that liveth in pleasure, is *dead* while he liveth."

The evils of *neglect*, are not the only ones to be regarded in this subject; for those who profess to have applied the remedy for a disordered mind, and yet exhibit little evidence of its efficacy, destroy the belief and confidence of mankind in its rectifying power. Mankind know nothing of the minds of their fellow men, but what is shown by words and actions. If then, the Bible declares, that the love of God is the true remedy for selfishness, and all its attendant evils, and those who profess to be under the influence of this principle, are as selfish, as proud, as worldly-minded, and as indifferent to the eternal well-being of mankind, as others around them, they destroy the confidence of man in the word of God, and in the efficacy of the remedy it discloses. They not only do little to benefit mankind, but they do much to destroy the efforts of those who are devoting themselves to their duty; and so far as their influence goes, they teach their fellow men that the world is as well without this remedy, as it would be with it. Such are truly "scattering abroad," and destroying the benevolent efforts of the Redeemer of mankind, and his faithful followers. Good had it been for such, had they never been born!

But there is reason to believe, that there are many whose hearts are animated by true devotion to God, and by fervent desires to obey him, who are hiding their light, and doing but little to bless and relieve mankind, simply from a want of correct views as to the mode by which they are to serve and obey God. There are some who seem to suppose, that the existence of the principle of love to God, is to be tested chiefly by the character of the *emotions* of mind. The great aim of

all their efforts seems to be in the exercise of a certain class of feelings, as if this were the great and ultimate aim of christian endeavour. But the Apostle has thus defined the love which the divine law demands, "this is the love of God, that ye *keep his commandments*."

It is true that right views of the character of God, and those delightful emotions awakened by contemplating his purity, benevolence, and condescending mercy, are the means of giving strength and aid in performing duty. But they are to be sought with this object, and not as the final end. A person finds only *selfish* enjoyment in indulging in pleasing emotions in such contemplations, unless the appropriate results follow in a christian example, and in self-denying activity for the good of others. Such are deceiving themselves by supposing that the love of God consists in simple emotions, and forget the admonition, "this is the love of God, that we walk after his commandments."

These are what are declared to be the fruits of love to God: "Joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." And of this blessed principle elsewhere it is said, that it "suffereth long and is kind, envieth not, vaunteth not itself, doth not behave itself unseemly, *seeketh not its own*, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth." Mankind are not to cultivate religious emotions as the *end*, but as the *means* of calling into exercise all that is good, gentle, and holy, in conversation, feeling and action.

There are others who profess to be among those that are appointed for "lights to the world," that seem to act on general principles of benevolence solely, and too much overlook the minutiæ of every day life. Such labour diligently for the general interests of man, and forget their own vineyard, in the heart, and in the family circle, where rank weeds are speedily discovered. A man who does not exhibit the true benevolence and disinterestedness of religion in his intercourse

with his family, his neighbours, and in his business, cannot cause his light to shine elsewhere. He only awakens the suspicion that all his efforts for *public* good, are the offspring of a desire for notoriety, and the praise of men. The true christian is best known as such, by those who draw the nearest to his cheering and vivifying light.

In considering the fact, that there are only *two* classes of minds which are the results of the final separation of our race, the mind is liable to perplexity from the observation of the small marks of distinction existing in this life. There seems to be a gradual gradation of character, from the most abandoned and debased member of society, to the venerable and heavenly minded saint, who is "ready to be offered up." Men cannot discern how, or where such a dividing line can be drawn, to separate the whole human race. They can acquiesce in the lot of the *two extremes;* they find no difficulty in believing that the humble, faithful, and devout christian will go to eternal rest, nor that all liars, thieves, and murderers, will sink to utter ruin. But when the lines are drawn among the amiable, the refined, the elevated, and intelligent, many a heart will demur, and question the sufficiency of the ground for such distinctions.

If the line was to be drawn as men *now appear*, it might indeed be difficult for any being to perceive and realize the rectitude of such results. But it must be recollected that man passes into the invisible world, as a disembodied spirit, a stranger in a strange land; with new senses, new modes of communication, new relations, duties, and pursuits. What effect these changes may have on the disposition and feelings, none can predict. It may be that disembodied spirits communicate by *thought*, and that every feeling and thought of every mind is "open and naked" before God, and before both holy and selfish minds, so that the thoughts and feelings of all other minds can be discovered by the glance of intuition.

Did such a revelation of thoughts and feelings take place

in this world, it would instantly be transformed into a hell. In a world of perfectly benevolent and lovely beings, it can be seen that such a transformation of modes of communion, would add to the happiness of all, for every mind would thus, at a glance, learn how warmly it was loved by all around, and understand that all its own tenderness and truth, was fully appreciated. In the same degree, among selfish beings, this unveiling of the mind, would disclose all the unmixed malignity, spite, hatred, and enmity of lost and ruined spirits.

But what would be the effect on minds of such mixed characters as those of our race. Let us suppose its effect on a mind that has given its affections to God, and is daily striving to conform itself to his blessed image. In this life, there is a perpetual struggle of the will, with long formed habits of worldliness and selfishness. Thus the Apostle describes this contest between the will and those habits formed in the course of selfish indulgence, before the affections are rectified: "*To will*, is present with me, but how to perform that which is good, I find not. For the good I would, I do not, but the evil which I would not, that I do. I find a law that when I would do good, evil is present with me. For I delight in the law of God, after the inward man, but I see another law, warring against the law of my mind, and bringing me into captivity to the law of sin."

This is a description of the experience of every mind, that under the reforming influence of love to God, is rectifying its habits of self-indulgence and selfishness. The desire and the will of the mind, is in all things to obey God; but so strong is the force of habit, and of outward temptations to which such habits subject the mind, that there is the need of constant watchfulness and effort, and then, there is no entire freedom from this bondage in this life. Yet it is a matter of grief and sorrow, whenever selfish habits are allowed, and nothing is so ardently desired as deliverance from such evils.

Let a mind thus ardently longing for purity, and complete

conformity to the Divine image, be ushered into a scene, where the full glory and loveliness of the Being most adored is fully realized, where ten thousand benevolent spirits who have been watching as ministering angels through the perils of life, are now around to sympathize, where all appreciate the painful struggle against unholy wishes, and desires, and are ready to cast the veil of love and sympathy over every frailty, how speedily would such a mind attain strength, and become the lord of its own powers. Delivered from the body, freed from the temptations of earth, beholding the full glory of Him in whom every hope has centered, and who through this vale of tears was its Strength and Redeemer; surely such a spirit would triumphantly come forth into "the glorious light and liberty of the children of God."

Suppose the same change takes place with a mind that is living to gain its own selfish enjoyments; whose hopes, plans, and wishes, centre on earth; who is not engaged in such a mental conflict, and knows nothing of such efforts, hopes, and fears. Such a mind would appear unveiled before a God of perfect benevolence and purity, and before pure spirits, who are all living to serve others, and know nothing of selfishness, but to hate and despise it. Such, would appear before God, and holy beings, and understand and feel, that its selfishness is offensive, and detested, and despised; that it has no claim for sympathy; for all its plans have been for self, and those bound to self, and for such contracted littleness heavenly beings have no sympathy. No being can bear to be despised and disliked, and how soon would anger, pride, envy, and hatred, steal into such a selfish bosom. And when these feelings were displayed, what renewed cause of aversion to holy beings, and of reaction on the guilty visitor. Speedily it would be felt that there was no communion for such a mind, but with spirits like itself, and adjudged by its own guilty consciousness, it would fly from purity, benevolence, and heaven!

CHAPTER XXX.

ON RIGHT AND WRONG, VIRTUE AND VICE.

Right, in its most extended sense, signifies, "fitness for promoting the object of a design." Thus in mechanics, a machine is right, when it accomplishes the purpose for which it is contrived; and a watch is right when it fulfils its design in determining the time. If then, *mind* was designed for *happiness*, it is acting *right* when it is producing happiness, and *wrong* when it is destroying it.

But minds are so constituted, that they cannot act *independently*, in securing the object of their formation. They are indissolubly linked together, in all their interests and relations, so that each one cannot secure even its own best interest, but in joining all others, in acting for the common good. Whatever mind begins to seek, selfish, disconnected happiness, instantly begins to lessen its own enjoyment, and to destroy the happiness of other minds.

No finite mind can so understand the interests of the whole vast system, as always to be able to determine what is for the general good. Many things, which a finite mind would judge to be best for general happiness, the Infinite Ruler would discern in very different relations. And yet mind is so constituted, that it can never act but to secure *some good*, either to itself, or to others.

Of course, as the universe consists of finite minds, there is a necessity, in the nature of things, for devising some mode of inducing minds to act for the general happiness, even in cases when they cannot discern the designed good, that will result from such a course of conduct. The way devised to secure this object, is for one All Perfect and Infinite Mind to be the object of universal affection, so that activity in promo-

ting his plans, shall be a source of delight to all dependent minds. By this method, Infinite and Perfect Wisdom would discover the rules to secure the greatest happiness to all; while the principle of affection would lead every mind to obey, even in cases where their tendency and operation were not discerned. This leads to a decision of the question of how minds are to act *right.*

All minds are acting right, when *under the influence of love to the Creator, they are seeking the general happiness, according to the rules he has disclosed.*

But the term *right*, like most other words, has a restricted signification. A mind is acting right in *all* relations, when its governing principle is a desire to obey God, when it does what it *believes* to be his will, and when it does what actually *is* in conformity to his requisitions. We shall find the term right is used, sometimes as including *all* these ideas, and sometimes only a *part.* Thus when a man is doing what he *believes* to be the will of God, he acts right in a restricted sense, even though he does what God actually has forbidden. For God designed that minds should always act according to their belief of what is right. If a man believes wrong, and acts according to his belief, his guilt consists in wrong belief, provided this is the result of inattention, prejudice, or a wrong state of the desires and purposes. But he acts right in another relation, by doing what he *believes* to be right.

Again, a man may act right in another restricted sense; for he may do what is commanded by God, and therefore right in that relation, while at the same time he *believes* the action to be wrong, and therefore is not acting according to his belief of rectitude. A man may do an act of kindness to benefit his townsmen, and in one relation the action is right, but if he does it with a malevolent intention, aiming to accomplish some evil, in another relation it is wrong.

Again, a man may perform actions that are conformed to the will of God, and he may do them because he believes

them to be right, from the regulating influence of conscience, and yet his mind may be a disordered one, not under the controlling influence of love and obedience to the Creator, and only occasionally acting for general good, from the impulse of natural conscience. Of such a mind none can determine what its operation would be, were its circumstances changed, even in this life; for it is a mind destitute of the only true regulating principle. A mind is so situated very often, as to have few temptations to violate the implanted principle of rectitude, and none can tell what would be the operation of such a mind when its circumstances were changed.

The same mode of judging, is common in relation to the operation of material machinery. A ship may have its helm lost, its sails awry, its rigging disordered, and yet, owing to the force of a current, may be going forward on its destined course. In one relation, we should say that the ship was *all wrong*, that every thing about it was amiss; and yet it might be justly maintained, that in another relation it was right, and accomplishing the purpose for which it was designed, namely, bearing its freight in a straight course to the destined port.

Again, if a clock were disarranged, running on at random, without any regulating principle, it would be said to be entirely out of order, to be perpetually going wrong, to be "*totally depraved;*" and yet it might very often happen, that both pointers would be set right, pointing out the true time, and so far as this goes, would fulfil the object for which it was designed. Yet after all, it would be wrong, in all its operations, and no dependence could be placed upon it as a contrivance that would fulfil the object for which it was designed.

From this it appears, that there are *three* relations in which the actions of mind can be spoken of as right.

1. Those that are in conformity to the will of God.
2. Those that are *believed* to be right, by the mind that acts.
3. Those that are the operations of a mind regulated by the principle of love and obedience to the Creator.

It will be found that the language of Scripture recognizes these distinctions. The following is an example of an action which is called right, simply because it was in conformity to a command of God, although the actor was a wicked man. 2 Kings 11 : 30. "And the Lord said unto Jehu, thou hast *done well* in executing that which is *right* in mine eyes;" and then it is added, "but Jehu took *no* heed to walk in the law of the Lord God of Israel."

The following is an example in which an action is called right, in relation to the *belief* of the mind. Rom. 14 : 22. "Happy is he that condemneth not himself, in that which he alloweth; for whatsoever is not of *faith*, (i. e. not *believed* to be right) is sin."

The following is an example, in which the distinction is made, in reference simply to the governing principle of mind. Rom. 6 : 22. "But now being made *free from sin*, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." John 3 : 9. "Whosoever is born of God, doth not commit sin, for His seed remaineth in him, and he *cannot sin*, because he is born of God." It is manifest that these expressions relate to the governing principle of action, as being right, and not to individual actions; because the same writer in the same Epistle says: "If we say we have no sin, we deceive ourselves and the truth is not in us." The first expression teaches that a child of God is constantly governed by a right principle of action; the last shows, that this principle, in this life, is never so strong as entirely to prevent every violation of the rules of rectitude, established in the word of God. It is in this relation, that it is said, that "the plowing of the wicked is sin," not as an action contrary to the will of God, but as the action of a disordered mind that perpetually is acting wrong, being destitute of the only true principle of rectitude.

There are several other terms in our language, which correspond with these, in their signification; and among them,

virtue and *vice* are the most common. The same distinction must be made in relation to these. The virtuous mind is one that is habitually regulated by the principle of love and obedience to the Creator, in promoting general happiness, according to the rules of the Bible. Virtuous actions are those which are in agreement with the will of God, and also those which are *believed* to be in agreement with his will by the acting mind.

A vicious mind is one that is acting from natural impulses, without the regulating principle of love and obedience to the Creator. A vicious action, is one which is a violation of the rules of rectitude, established by Revelation, or one which by the acting mind is *believed* to be a violation of rectitude.

An action is a virtuous one in *all* its relations, when it is the action of a mind habitually governed by the principle of love and obedience to God, when it is actually in conformity to his will, and when it is *believed* by the acting mind to be thus conformed.

Mankind never having generally adopted the true standard of rectitude, are wont to consider actions as virtuous and vicious, without any regard to the governing principle of mind. According to *common usage* then, a mind is called virtuous, when owing to education, circumstances, natural temperament, and other conspiring causes, it ordinarily acts in conformity to the rules of rectitude. According to the same usage also, a mind is denominated vicious which very commonly violates the rules of rectitude ; but the exact line which separates these two classes, has never been decided.

As mankind have not received the true standard of rectitude from the only Being who can furnish it ; and as finite minds, from their limited nature, have never been able certainly to determine what *does* tend to promote general happiness, we find that there have been a great variety of opinions, as to what true virtue is, and of course, as to what is *true happiness.*

The "*summum bonum*," has never yet been decided by finite minds, without the aid of Revelation, nor has the true standard of virtue been discovered. There are some actions which so manifestly tend to destroy general happiness, that mankind have generally agreed on these points; such, for example, as stealing, lying, murder, and suicide. Yet we find many of the most enlightened men, among those who refuse the authority of Revelation, uncertain even on these points. Some of the most admired of infidel writers, have justified lying, and suicide, and many other abominable crimes. Indeed, there is no vice, however destructive to general happiness, which has not found its advocates.

Without Revelation, no human being can decide what virtue is, nor who is the virtuous man. The Bible is the only book which holds up the *true* standard. According to this, it is "those who have obtained precious faith, through the righteousness of God, and our Saviour Jesus Christ," who "*through the knowledge of him*, are called to glory and *virtue*." Not that many do not perform actions, that in *one* relation are virtuous, being conformed to the rules of rectitude, but that all others are disordered minds that never will habitually act right, until the only true virtue is established, as the regulating principle.

In designating those who are virtuous, therefore, to prevent misunderstanding, it is necessary to make the distinction between the common ordinary standard, adopted by mankind, and that which is revealed to us by the Creator. It is a want of sufficient distinction on this point, which has led to many discussions that might have been avoided by recognizing it.

The virtuous man, according to the decision of the world, is not always such, according to the only true standard.—According to the world, the virtuous man is he who ordinarily conforms his conduct to the rules of rectitude, from education, circumstances, and natural conscience. The *truly* virtuous man, is one who habitually conforms his actions to the

rules of rectitude, from a principle of love and obedience to his Creator.

There are other terms, which are employed to express the same ideas. Among these are the theological terms, *holiness* and *sin*. The term holiness, is never ordinarily used but to express *true virtue;* or if it is sometimes applied to the actions of minds, unregulated by the true principle of rectitude, it is not often that it is so employed.

Benevolence and *selfishness*, are also corresponding terms, signifying the same as right and wrong, virtue and vice, holiness and sin. But the term benevolence is often applied to that *love of happiness*, which exists in all minds, until perverted by the excess of selfishness. Its *true* signification, however, is *such* a love for general happiness as leads a mind to take the course which will secure the most, even at the expense of *personal sacrifices*. Of course, it is the characteristic of a mind, that is living to promote general happiness, as pointed out by the Revelation of the Creator.

There are many persons of naturally amiable dispositions, who have been favoured with an elevated and refined system of education, who have been taught the rules of rectitude in regard to all their intercourse with their fellow men, and who according to the human standard, are truly virtuous and benevolent. Many such are unwilling to recognize any other standard of virtue; and claim that such a rectifying principle of mind, as has been pointed out, is not needed.

It is maintained by such, that they are acting for the happiness of their fellow beings, by discharging faithfully all the social and relative duties of the family, and of society; and that such a course, together with admiring and reverend views of the character of God, and respectful attention to his ordinances, is a sufficient preparation for the happiness of the invisible world.

But the course which many such are pursuing, in reference to the best interests of their fellow beings, gives great occa-

sion to fear that even on their own principles they cannot be acting virtuously.

All will agree that virtue consists in acting for the general good of society, though there may be much difference of opinion, as to the best mode to be pursued. Of course, no man will claim that he is acting virtuously, in deliberately doing that which tends to destroy the best interests of mankind.

It has been established as the principle of rectitude, in all our dealings with our fellow men, that "a man is obligated to take that course, where he finds the preponderating evidence in favour of benefit to himself and to others." If a man acts contrary to this rule, in regard to his own interests, he is called weak and imprudent; if he violates it in regard to the welfare of his fellow men, he is called wicked. If a man knowingly does that which he sees will *probably* injure his fellow men, he cannot justify himself either to his conscience or to mankind.

With these principles in view, certain facts can be presented which show that many who claim to be virtuous members of society, and really believe that they are acting benevolently, are yet taking a course, which, on their own principles, renders their claim, to say the least, a very inconsistent one, provided virtue consists in acting for the general good. Among this class of persons are found, those who are spending their time in trying to persuade their fellow men, that the Bible is not a book which can be implicitly trusted; that it has many mistakes in it; and that it is of such a character, that if treating on any other subject but of the future eternal interests of mankind, no body would consider it of any essential value, on account of the many blunders and errors it contains.

Now experience has established the position, that confidence in the Bible, and obedience to its precepts, is the best preservative to virtue; and such persons will not deny that the more men reverence and respect this book, and the more they conform themselves to its precepts, the better parents,

children, friends, neighbours, and citizens, they will become. It is the advocate of virtue ; it claims the authority of God ; and no man maintains that any evil follows from reverence and obedience to its precepts. And yet many who claim to be virtuous, benevolent, and well-wishers to society, are using their efforts and influence to lessen the reverence of mankind for this volume. It would seem natural to suppose, that all good and benevolent men, would strive to conceal its defects, were they so great as they are often represented, and try in every way to influence their fellow men, to receive it with implicit reverence and regard.

Again, experience has established the principle, that the greater are the evils which men are led to apprehend in a certain course, the more likely they are to avoid it. It is the fear of evil consequences, which deters men from every course of crime. Now no motive of fear can possibly be conceived so powerful, as the *eternal loss of all happiness.* This is the terrible sanction presented by Revelation, to prevent mankind from pursuing a course of selfishness and crime.

And yet persons who claim to be consulting the best interests of society, are making strenuous efforts to prevent the operation of this fear. They deliberately aim to convince their fellow men that there is not so much danger in indulging selfishness, and the practice of evil, as they are taught to believe, by those who interpret the Bible like other books, and maintain that it teaches nothing but truth.

But this is not the worst of the evil. No man can *prove* that the doctrine of the eternal loss of all good, to a part of our race, is *false.* The most that can be attempted is, to destroy the evidence that there is such a doctrine revealed by God. On the other hand, the deductions of reason lead to a strong probability of such a terrible result, from continued habits of selfishness, while, if the Bible on this subject has any truth, it teaches it as plainly as language can convey it. No human being can possibly frame any expressions more sure and decisive than those recorded in the Bible on this subject.

Here then, is a case in which the most terrific evils that can be conceived of, threaten our fellow men ; while it is impossible to prove the danger false, and, to say the least, there is a great deal to prove it true. Such persons grant, that men are obligated to take that course, where preponderating evidence is in favour of most benefit and least hazard. They grant that there would be no hazard in leading men to act as if this doctrine were true, seeing it is a sanction to enforce virtue. And yet, in direct violation of these principles, they spend their time and influence in endeavouring to remove this fear ; they are not only willing to have their fellow beings think it is false, but take unwearied pains to convince them of it.

One would think that benevolent men would act on this principle, that if it is *barely possible*, that any of their fellow men might suffer eternal misery, every human being should act as if it were a truth ; and no influence or effort should be spared, to save them from the hazard of forgetting and neglecting such a terrific danger. The bare *possibility* that *any* of our fellow creatures should suffer forever the baleful consequences of eternal selfishness, is a motive of overwhelming moment, and he acts the part of a madman, who is endeavouring to remove the influence of such a salutary fear.

No danger can result from acting as if it were true ; the most appalling dangers are encountered from acting as if it were false ; and yet with the most unaccountable inconsistency, men who claim to be virtuous and benevolent, will deliberately lead their fellow men into such dreadful and useless danger. It is true the evil done is not an intentional and wilful one, but this does not remedy the disastrous effects.

Again, it is the universal experience of mankind, that benevolent self-sacrifice for the good of others, is one of the most interesting of all traits of character, and best calculated to promote grateful obedience, and admiring imitation. The doctrine of the Atoning Sacrifice of our Creator, is one that

makes the strongest appeal that can be conceived, to every generous and grateful sentiment in the human bosom. It is *fear*, that calls the *attention* of careless, busy men, to the invisible things of another world; but it is grateful affection that most powerfully draws the mind to devoted obedience and virtue. And it is found, that those who first destroy confidence in the Bible, and then remove the fear of the evil consequences of sin, do not cease till this last and most powerful motive of virtue is destroyed. And such has been the sad infatuation of such unhappy men, that a doctrine presenting claims to solemn consideration, even if there is a bare *possibility* that it can be true, a doctrine interwoven with all the most sacred feelings and holiest interests of the Christian church, has by such been held up to contempt and scorn. Truly, those who rest all their dearest hopes on this foundation, have need to echo the prayer of their suffering Lord, "Father, forgive them, for they know not what they do!"

But one would think if benevolent men did not believe these sentiments themselves, yet as reason and experience were in favour of their efficacy, they would rejoice that others could believe them, and employ them for the good of mankind. They see that it is those who tremble for the eternal destinies of men, and whose hearts are warmed with grateful love for what the Saviour did and suffered, who make the self-denying sacrifices, that send civilization, and the benign influence of christianity, to the degraded, the guilty, and the wretched. It seems reasonable that benevolent minds, though they could not believe these truths so as to be influenced to such sacrifices themselves, yet would be thankful that *others* could, and would lend all that influence to aid, which could be afforded, without any essential inroad upon their own time, property, and pleasure.

But this is not their case. Such persons not only refuse to be influenced themselves, by these principles, but are willing to lend their influence, to counteract the efforts of those who,

from such motives are honestly labouring to save their fellow men from present and eternal ills. There is no view of the fatal disorder of mind more afflicting than this ; thus to behold, amiable and intelligent men, from negligence, inattention to the word of God, early prejudices, and other causes which palliate, but *cannot* justify, hazarding the best and eternal interests of immortal minds, for no conceivable good.

Yet the common indifference of mankind to the destinies of a future scene, probably prevents many from valuing such dangers as of any material consequence. But there are considerations in regard to the present life alone, which make the course alluded to, appear very inconsistent with the spirit of benevolence. Those who question the authority of the Bible, and destroy the motives of fear and of gratitude presented in its pages, are persons who maintain that all who are sincerely honest in their religious belief, and live according to their principles, are sure of eternal happiness in the future world. Of course, as it respects the eternal world, it is of small consequence what a man believes, and the great object of life is to consult for happiness in this state of existence.

The dictate of reason then would be, that mankind should never attempt to *shake the faith* of any of their fellow beings, but to take every method to strengthen it ; while every means of promoting peace, harmony, and friendship, should be sought.

But it is well known, that those who found their hopes of eternal happiness, for themselves and all they hold dear, on the atoning sacrifice of our Creator, cannot be more grievously injured or afflicted, than by efforts that destroy the confidence of their families and friends in the Bible, and the doctrines it reveals. It is impossible for any efforts of this kind to be made, without producing anxiety, displeasure, grief, and indignation. It cannot be understood what good is intended by such efforts, from those who allow that it is of small consequence what is our belief, if it is only sincere. They see

that peace and harmony in families, in neighbourhoods, and in society at large, is destroyed, and they cannot realize where the benevolence, or the kindness, or the honour, that leads to such attempts on the peace of mankind, with the prospect of much evil, and of little good.

Persons who make attempts, to propagate sentiments, which they *acknowledge* are not necessary to *future* happiness, have learned by experience, that misery, dissatisfaction, evil speaking, and many other evils spring from such efforts; and yet, with such facts in full array, they still honestly believe, and seem to comfort themselves with the belief, that they are liberal, virtuous, and benevolent, and are acting the part of benefactors to mankind.

CHAPTER XXXI.

ON THE CULTIVATION OF INTELLECT, SUSCEPTIBILITIES, WILL, AND HABITS.

There are two peculiarities in mental phenomena, which have a controlling and constant influence on every power of mind. These are, the influence of *emotion*, and the phenomenon of *habit*. It is these two principles which operate in forming the peculiarities of all minds, and in determining both their intellectual and moral character.

In the articles on the different intellectual powers, the fact was presented, that the vividness of our *sensations* depends entirely on the interest which the mind feels in them, so that continually, sensations produce no effect on a mind which is interested in other things. Thus in order to have any perception become vivid, it is necessary to impart some interest to the object that occasions it.

The mode then, of cultivating clear and quick perceptions, must obviously consist in devising methods of interesting the mind in the objects which are presented for attention. This teaches the importance of making every pursuit and study of infancy and childhood interesting, by awakening curiosity, by connecting the stimulous of companionship, the approbation of teachers and friends, the inspiring motives of piety, and every other pleasurable association, with their pursuits. The commencement of education with a child, is training the *senses* to the clear and quick performance of their duties, and it is by connecting pleasing emotions with perceptions, that this is effected.

It has also been shown that the vividness of our *conceptions*, depends upon the emotions of interest which exist in the mind. If the *perceptions* have been clear and vivid, in past experience, it has much influence in determining the distinctness of the conceptions. But the vividness of conception depends more upon the *present* state of the mind in regard to the interest felt, than to the character of past perceptions. If the mind is deeply interested in any pursuit, all the conceptions which are connected with this subject, become defined and distinct, and the degree of this vividness depends altogether on the degree of interest felt. Of course, the same method is to be pursued in cultivating clear conceptions, as in cultivating quick perceptions. Every mode should be devised to interest the mind in the pursuit in which it is to be engaged.

It has been shown also, that the principle of Association rests chiefly on the same foundation. Those ideas that were connected together when the mind was under the influence of *emotion*, are those which by this principle are recalled together. Of course, that process of mind called "committing to memory," is dependant on this principle. The power of recalling past ideas in the relations in which they formerly existed, and of recognizing them as past states of mind, are the

two acts included in the term Memory. The first of these acts is the *connected return* of past ideas, called association, and the second is an act of judgment in noticing relations.

As then, the connection of ideas, depends upon the power of emotion existing in the mind, at the time they were previously thus connected, it can be seen, that memory depends upon the strength of feeling, which attends our perceptions or conceptions. A ready and a retentive memory is cultivated, then, by connecting interesting objects of pursuit, with this intellectual effort.

Attention and Abstraction, it has been shown, are simply conceptions, and perceptions, attended with different degrees of interest, by which some *parts* of a whole become vivid and prominent, and others fade away. Judgment is the power of the mind by which we notice relations. This exercise of mind, must to a great extent depend upon the vividness of our conceptions, for when our ideas are all indistinct, and undefined, the relations among these ideas cannot readily and clearly be discerned. The ready operation of this faculty, therefore, depends upon the existence of feeling with our conceptions and perceptions.

From what precedes it appears, that all our intellectual operations depend upon our emotions, so that a mind which is endowed with strong susceptibilities, is the one, which if properly cultivated, is most likely to become distinguished for its intellectual powers and operations.

The principle of habit, has no less influence upon our mental character than the power of feeling. There is no operation of mind, which, by repetition, does not become a habit; so that the exercise of the mind in this way, is continually accelerated. Were it not for this peculiarity of mind, no improvement could be made by experience. If every operation of mind was just as difficult, and just as imperfect, after a thousand attempts, as at the first essay, it can readily be seen, that both our intellectual nature, our capacity for enjoy-

ment, and our stimulous to activity, would be essentially impaired.

It is by the power of habit, that we gain success in almost every intellectual and physical operation, so that were it not for this, we should remain through life, in almost infantile imbecility. As the mind is now constituted, the intellectual powers, the susceptibilities, and the will, are all to a greater or less extent, brought under the operation of this principle. Thus quickness both of perception and of conception, is greatly increased by habit. We find some minds, which are endowed with the strongest susceptibilities, have always been placed in such circumstances, and employed about such physical drudgeries, that their intellectual powers seem never to have been called into operation, and undergo a benumbing torpor.

Those who have been called to watch the varied developement of mind, will bear witness to the fact, that minds very often appear stupid, inanimate, and singularly inefficient, which after a certain degree of culture, seem to burst forth with uncommon vigour and efficiency, and waken with delight to the conscious exercise of powers, which never before were realized to exist.

It is probably owing to this fact in mental science, that the African race, which in the morning of the world, stood at the head of our intellectual nature, are now reduced by the benumbing influence of ignorance and slavery, to a torpor and stupidity, which have led some, to question their claims to the honours of our intellectual nature, and to place them among the brutes, to whose level, the barbarity and selfishness of their fellow men have well nigh reduced them.

The power of habit is no less clearly discerned in the various operations of the judgment. It is this principle altogether, which determines those peculiar classes which are distinguished, as mathematical minds, imaginative minds, investigating minds, &c. An imaginative mind, is one that has formed

a habit of noticing the relations of resemblance and contrast. A mathematical mind, is one which has formed a habit of noticing the relations of numbers and proportion. An investigating mind, is one that has formed a habit of tracing out the relations of cause and effect.

Such minds, from some circumstance in their early history, have been led to pursue either one or the other of these courses, till a habit was formed ; and as this made these operations most easy and agreeable, the repetition was continued, and the habit strengthened, until a decided turn was given to the mental character in its tastes and pursuits. After habit has made one particular mode of mental exercise easy and successful, more interest is felt in that pursuit than in any other. For we always find that we love those pursuits best, in which we can excel. As, therefore, new *interest* is imparted by success, all conceptions and associations in the particulars to which most attention has been given, will be more vivid and ready, than on other subjects.

It is this fact which causes one person to have a genius for poetry, or a genius for mathematical pursuits, or a genius for metaphysical investigations. The mind forms a habit, and finds a pleasure in acting in a certain way ; and owing to this interest, the conceptions on that subject are more vivid, the associations more ready, and the relations more distinct.

Any person who has led the youthful mind to *discover new relations*, and by various devices has contrived to make the pursuit an *interesting* one, can readily understand how much this power of the mind is strengthened and quickened, both by interest and by habit. It can be made a distinct object in education to accustom the mind to trace out the relations of resemblance and contrast, and thus cultivate the imagination ; or to trace out the relations of cause and effect, and thus cultivate the powers of investigation ; or to seek out the relations of number and proportion, and thus cultivate the powers of invention and discovery.

The habit acquired by a process of reasoning, can also be made a distinct object of culture, by accustoming the mind to search for truths which are already believed, which may be employed as the major term in an argument, and then to seek for the evidence which will establish the minor term. This is an exercise in which, even very young children may, by practice, become expert, and its tendency is admirable in leading the mind readily to establish truth, and to detect sophistry. This same object is effected by accustoming a child to take examples of sophistry, and detect the inconclusiveness of the reasoning. There is no intellectual exercise which can be made more intensely interesting than this, even to very young minds. A child can be made to hunt out a sophism with as much animation and glee, as ever he hunted the wood for a squirrel, or pulled a trout from the brook.

But the other powers of the mind are no less under the control of habit, than is the intellect. It is found that after the mind has once formed a habit of seeking enjoyment in one particular way, that same object is pursued, even after the enjoyment has ceased, and another mode is discovered as more satisfying. Thus the man who has devoted himself to the gratifications of the senses, long after he feels the folly of his course, and bitterly laments the evils it brings upon himself and others, finds the power of habit so strong, that he seldom turns to those objects of pursuit which he knows are more rational, and will secure much greater enjoyment. He may often determine to do this, but in the contest between the will and long established habit, it is the case that habit is most frequently the victor.

Thus also with habits of selfishness, pride, and anger.—They gain strength by repetition, while any change of such habits, is effected only by long and painful struggles. Thus also with the moral habits that are good, the more they are practised the easier does the course of virtuous effort become. A habit of self-government, a habit of self-denial for the good

of others, a habit of sympathy, a habit of affectionate tenderness, a habit of meekness and gentleness, all these can be so cultivated that the practice of them shall become easy and most natural.

There is nothing more important to our happiness and usefulness, than the habit of comparing our own feelings and conduct with the true standard of rectitude, instead of comparing them with those of our fellow men. This, like all other mental operations can become a habit of mind, and it is this which in Scripture is denominated *humility*, that prominent and distinguishing mark of a true disciple of Christ.

Every mind is continually employing the power of conscience, in judging of the character of its own actions. If in these acts of judgment, the standard of comparison is the deportment and character of our fellow beings, as we cannot see their motives, nor have any means of deciding all the reasons, which in their own minds, regulate their actions, it is very certain that our judgment of their conduct, in a multitude of cases, must be wrong. For it is only He that "looketh upon the heart," who can appreciate the motives and conduct of mankind. Of course, as we shall always put the most favourable construction upon our own conduct, and very often be deceived in supposing our fellow men have erred, when they have not, such a habit of comparison, will beget an undue and false estimation of ourselves.

The result of this will lead to displeasure, and a sense of injustice, when it is discovered that mankind do not properly appreciate our motives, and conduct ; to envious and jealous feelings, when others, who are not deemed as worthy of regard and estimation, as ourselves, receive the most ; to recrimination, anger, and ill will. All these evils are avoided by forming a habit of comparing our own motives and conduct with the perfect standard of rectitude. In this way, the mind learns to feel its own deficiencies, and though pained at the result, feels it as no injustice, or occasion of ill will, that

others discover defects. There is no duty so often, and so earnestly urged by our Divine Lord, as humility and meekness. And in inviting to imitate him, he teaches that to be "meek and lowly in heart," is the way to find *rest* to the soul.

It is found, that the principle of habit, not only affects the intellect, and the susceptibilities, but that *the will*, that lord of the mind, is itself to a great degree, under this dominant principle. It is found, that minds can form a habit of yielding their will to that of another, thus forming a habit of obedience, and that the more this is practised, the easier is the act. It is found also, that those minds who never have their will opposed, and who habitually indulge in crossing the will of others, acquire such fixedness and rigidity in this principle, that often, the most terrible struggles are the result of efforts to bend it to obedience.

There seems to be a singular variety in the minds of children in this respect, even at the commencement of existence. Some children seem to have what, if time had been allowed to acquire it, would be called the *habit* of obstinacy in the will. Often it occurs that the first attempts of parental authority, are met with a fierce and unconquerable spirit, which, amid rebukes, and chastisements, and tears, will hold out for hours in fixed and unbending stubbornness. Sometimes when the will has been once subdued by such measures, it becomes yielding and docile. At other times the coercion of parental authority and chastisement, must be continued for a long period before a habit of obedience can be acquired.

Other minds are found docile and yielding, requiring no such measures of severity. Nor is it the case that this stubbornness of will is always accompanied by unamiable traits. It is often found that the most lovely natural dispositions in the world, commence life with this singular inveteracy in the governing principle of mind. There is nothing more indispensable to happiness, both in this and in a future scene, than

such habits as enables a mind to yield *readily* to the will of another, when necessity or duty demand it.

We are so situated in this life, that every human being must yield to the will of others, and often in cases, where the demands are discerned to be unreasonable, unjust, and injurious. An obstinate spirit, will forever encounter difficulties and sufferings in its passage through life, which may be avoided by those, who through early discipline have formed habits of readily yielding, when necessity and duty demand.

But it is not for this life alone, that such habits are indispensable. All finite minds, in order to secure the happiness for which they are formed, are to yield the control of their will to Him, who is the only Being who can regulate the universe with unerring wisdom, and perfect benevolence.

These considerations, exhibit the disastrous results which are to be feared, in allowing young minds, by a course of indulgence, to gain habits of wilfulness. Nothing is more necessary to the comfort and usefulness of every mind, than to form habits of ready and implicit obedience, and of entire and constant conformity to such rules as are necessary for domestic and social comfort.

There is nothing to which the mind is naturally more averse, than compliance with general rules ; and yet there is nothing more indispensable to happiness than the formation of such habits. For every being, is one in a system of minds, that is forever to be governed by general laws, which will constantly demand habits of implicit and cheerful obedience.

The bodily system is as much under the operation of habit, as the intellectual and moral powers. All the operations of body, such as walking, speaking, writing, and every other employment, are the result of repeated efforts, that have induced a habit. All habits, which relate in any way to bodily operations, are called *physical* habits. Of course, they include habits of mind, for every movement of the body is the result of some mental operation. The mind always desires some

object, and exercises an act of choice in every movement of the body.

The physical habits may be divided into those that relate to the person, the manners, the conversation, and the employments. These habits have a constant influence, both upon the present happiness, and upon the moral and intellectual character. On these subjects there are rules of *neatness*, of *order*, of *regularity*, and of *taste* or *fitness*, which are indispensable to happiness, and to usefulness.

There is nothing, probably, which has such a constant effect on the disposition, comfort, and improvement of *every day life*, as the formation of habits of compliance with such rules. For if a person has the most remarkable genius, and the most lovely disposition, yet if habits are formed of slovenliness, disorder, irregularity, or negligence of the established rules of propriety, taste, and of family and social order, they are perpetual causes of disgust and displeasure to those who are most intimately connected. These feelings lead to reproof, or complaint; this provokes ill humour; this leads to recrimination; and thus both the comfort and the moral feelings are essentially injured. It is probable that the comfort of *this* life depends more upon habits of regularity, neatness, order, and accommodation to the rules of *fitness*, and of domestic and social life, than upon any intellectual or moral qualifications of mind whatever.

On these subjects there are no particular rules of duty for *each specific case*, laid down in the Directory of Truth and Duty. But there are general rules which will be found to apply in the most minute cases, and by forming the habits in compliance with these rules, much unhappiness will be saved, both to ourselves and to others around. Such rules as the following are a sufficient guidance on all such subjects:

"Whatsoever things are lovely and of good report, think on these things. Be courteous. Abstain from all appearance of evil. To the weak became I as weak that I might

gain the weak. I am made all things to all men, if by any means I might save some. All things that are lawful are not expedient. All things that are lawful edify not. Let all things be done to edifying. Let no man seek his own, but every man another's *wealth.* (In our Bible the *translators* have put in the word *wealth,* but we are at liberty to supply the word *taste* and *feelings,* as much as *wealth.*) Give none offence. I please men in all things. Let all things be done decently and in order. Giving no offence in any thing. Provide things honest *not only* in the sight of the Lord, but in the sight of men. If meat make my brother to offend, I will eat no flesh while the world standeth. The servants of the Lord must have a good report among those *without.*" They are required to use "sound speech that *cannot be condemned,* that those of a *contrary part* may have no evil thing to say."

Such expressions as these, which are scattered through the Bible, exhibit this as the rule of rectitude in regard to conversation, dress, manners, and employments: "That we are to endeavour in *all things that are lawful, to please those who surround us,* that we may gain their good will, *for the purpose* of employing it for their happiness, and in doing them good."

According to this, persons violate the rule of rectitude in doing any thing which is displeasing to those about them, unless it is *necessary* in order to obey the express commandments of God. If the mode of dress adopted is disagreeable to those with whom we associate, and seems to them unfit and inappropriate, as the Bible has given no command on this subject, these rules apply, and we are to "please in all things," "giving none offence." If the modes of expression in conversation, or in public instruction, are displeasing to any minds, and the same ideas can be conveyed in language conformable to the taste of those that listen, we are again required to use "speech that cannot be condemned, that those of a contrary part may have no evil thing to say." If there are innocent and agreeable customs in the intercourse of society, and par-

ticulars in manners and modes of address that are pleasing, here also we receive the inspired direction: "Be courteous, and whatsoever things are lovely, or of good report, think on these things."

We not only find inspired cautions and directions on such subjects, but we find our Saviour and his Apostles setting us an example. We have not a single instance in which it appears that our Saviour deviated from the ordinary and innocent customs of society. He not only went to a wedding, but provided the wine. When invited to a feast, he went; when tribute was demanded, he gave it; in every thing lawful, he fell in with all the ordinary and innocent customs of society.

Thus also with the Apostle of the Gentiles. When he was with the Jews, he reasoned from the Scriptures. When he was with the Greeks, he accommodated to their tastes, and quoted from their own poets. When brought before the Roman Court, he paid respect to all the formalities of etiquette. Though standing before a depraved and guilty contemner of God and men, and though feeling that what is called "*noble*" by men is folly to God, he did not violate the laws of good breeding by speaking out *all* the truth, and charging the court and the king as hardened and guilty sinners. Instead of this, we find all the urbanity of real good breeding, combined with the dignity and sincerity of the christian. But Paul said, "I am not mad, *most noble Festus*, but speak forth the words of truth and soberness. King Agrippa, believest thou the prophets? I know that thou believest. Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. And Paul said, I would to God, that not only thou, but also all that hear me this day, were not only almost, but altogether such as I am, *except these bonds.*"

The only difference between the politeness inculcated by Lord Chesterfield, and that of St. Paul, was this,—that the courtier dictated that the *exterior* of benevolence should be *assumed*, and the Apostle directed, that real benevolence

should be *felt* and *exhibited* in manners and language. The wise and amiable Dr. Reid says, "*Good breeding* is made up of looks, tones, gestures, and speeches, which are the natural signs of *benevolence*. He who has a *habit* of using these signs, is a well bred and polite man." But it is often found, that those who seem to have real benevolence of heart, appear to feel at liberty to assume in their habits, manners, tones of voice, and use of language, all the harshness, neglect, and indifference of selfishness. They indeed, are living to do good to their fellow men, but they do it in such a rough and unfeeling way, they so violate the rules of taste, propriety, and good breeding in language, manners, dress, and habits, that they are in a thousand *little* ways, wounding the feelings of those whom they would benefit. And when this occasions anger and ill will, they sometimes attribute the effects of the *manner* in which duty is performed, to the mere fact that *duty is done*, and assume the merit of self-denial, in thus incurring reproach, when in fact, all the reproach they suffer is entirely needless, and the effect of neglect and misconception of duty. The same things might be said and done with the frankness and sincerity of the Gospel, and yet with all the gentleness, refinement, and benevolence of *real* good breeding. We do not find that our Saviour ever occasioned such difficulties. The common people, among whom he spent his time, were always on his side. It was the Scribes and Pharisees, and their adherents, whose authority he questioned, and whose influence he opposed, who hated him so bitterly, and they were continually restrained "because they feared the people." And it was the open and *wilful* opposers of truth, and those who were *knowingly* destroying the best interests of man, that were the *only* persons whom he addressed in the language of indignant rebuke. When the young ruler, and the young man whom Jesus "loved," came for instruction, there was all the suavity and gentleness of benevolence, combined with the plainness of truth. Thus also, St. Paul made the

same distinction. To the ignorant, the negligent, the indolent, and worldly, he used arguments, entreaties, and the language of truth, and soberness, and it was only to Elymas, the sorceror, who *wilfully*, and knowingly, "withstood" him, that he used the language, "O full of all subtilty, thou child of the Devil." The standard of rectitude then, not only demands the gentleness, kindness, meekness, and benevolence in the *heart*, but the expression of it, by accommodation to the tastes and prejudices of others, by gentle manners, mild tones of voice, and kind and winning words. We have no more right to ruffle the spirits by harsh and rough tones and expressions, than we have to smite a fellow being in the face, when he is guilty of wrong. Truth can always be spoken without severe, or harsh tones, or angry expressions, or gestures.

From what precedes it appears, that all intellectual efforts, and superiority, depend upon the formation of *habits*, and the existence of *emotions*. Of course then, to become distinguished in intellectual pursuits, good habits of mind must be acquired, and ardent feelings awakened. All mankind have learned the practicability of regulating habits, but the Bible alone communicates the mode of awakening strong feeling.

There are no emotions so powerful as affection and gratitude, and these are always proportioned to the character and actions of the beings loved. A mind then whose supreme affections are placed upon God, whose energies are devoted to his service, whose sympathies and affections are awakened by gratitude to the Redeemer, and by the overwhelming and eternal interests of mankind, has a mode of cultivating the feelings and susceptibilities, which no other mind can command. If these powerful principles are combined with the formation of correct habits, there seems to be the foundation for indefinite and endless expansion in intellect and enjoyment.

The effect of the love of God, and benevolence to man, on the human mind, combined with the correct formation of

the physical, moral, and intellectual habits, has never yet been exhibited. Many have witnessed an almost entire resuscitation of intellect, from the inspiring principle of piety, even when the mind was encompassed and clogged with the most disastrous and benumbing habits.

But love to the Creator has never yet been employed as *a principle in education*, but has usually been received and cherished after all the intellectual habits have been formed. If the time ever should arrive when education shall be conducted on the *principle of the Bible*, a developement of intellectual powers may be witnessed, such as has never been conceived as attainable in this scene of existence.

CHAPTER XXXII.

ON THE OPERATION OF THE PHYSICAL SYSTEM UPON THE MIND.

In the present mode of existence, the mind of man is confined by a material system, with which it is so intimately connected, that many of its operations, and much of happiness, or of suffering, are to be traced directly to this connection. There are two modes by which the mind is affected by the body; one natural and healthful, and the other preternatural, and the result of a disordered frame.

It is by the senses that all ideas are originally gained, and these are the ministers of most of the enjoyment secured from various sources. Were it not for these, all intercourse and knowledge of other minds would be entirely interrupted, and thus the chief sources of happiness be lost. There is no evi-

dence that the mind is ever diseased, or that it is ever wearied by its operations ; but such is the constitution of the body, that the exercise, either of the intellect, or the emotions, tend to wear it down, so that it is necessary for the mind periodically to cease its operations, that the animal frame may recruit. To accomplish this, the phenomenon of *sleep* intervenes, which when the body is in perfect health, seems to be an *entire* suspension of all mental efforts. When sleep is unsound from disease, indigestion, or other causes, the mind acts imperfectly, and the conceptions at such times are called *dreams*. The body is most completely recruited, by an entire suspension of mental activity, and sometimes dreams are so constant, and so troublesome, that the healthful operations of the body are not restored by sleep.

No disarrangement of the animal system, can take place without affecting the mind, to a greater or less extent. Sometimes the effect is merely sensitive pain ; and in this case, the mind though suffering, still retains the natural and ordinary exercise of its faculties. In other cases, the body is so diseased, that the mind is altered in its operations. The susceptibilities sometimes become very excitable, so that varied emotions are awakened by trivial causes. At other times they become torpid and inactive, and nothing is sufficient to arouse them. In like manner, the intellectual powers, by disease, can be preternaturally excited, so that conceptions become more clear, associations more ready, and judgment more expert and active, than when the body is in healthful operation. At other times, disease renders the conception faint and indistinct, and every mental operation feeble and imperfect. Generally mere fatigue of body, occasioned by continued exercise, produces this last effect, and the mind cannot act freely, till sleep has recruited the animal frame. It is found then, that the body operates upon the mind, and the mind upon the body.

The body is greatly affected, by the exercise of the

emotions. The effect of emotion is to produce a quicker circulation of blood, in the case of joy, fear, and curiosity ; while anxiety, grief, and care, operate to retard circulation, and in other ways to alter the ordinary physical processes. A certain degree of pleasurable emotion is healthful, but when it passes a certain limit, it is exhausting, injures the bodily system, and thus re-acts on the mind. Long continuance of grief, will often so affect the body, as to produce permanent disease. In like manner, any long continued pleasurable excitement, wears upon the system, and interrupts its healthful operations.

The exercise of the intellectual powers, if continued too long, and too intensely, tends to weaken and impede the bodily functions. There is a certain amount of intellectual effort, which is not wearing to the animal frame, but rather contributes to its preservation and health ; but if this is prolonged beyond a certain extent, it becomes injurious ; the bodily frame is exhausted, and disarranged ; and by this means the mind is impeded in its operations.

The amount of intellectual excitement, which can be sustained without injury, is very different in different constitutions. As a general fact it depends upon *the habits,* and upon *the health.* A mind in a healthful body, can act much longer without disarranging the physical system, than can be the case, when the constitution is feeble, or the animal functions interrupted by disease. It is the case also, that a person who is habituated to intellectual pursuits, is not so liable to injure the body by such exertions, as one who has formed no such habits. Cases often occur in institutions for the education of youth, where the removal of a young person from mechanical operations, to employments that do not demand intellect, and subjection to great mental stimulous, is often followed by an immediate prostration of health. This then is the general rule in regard to this subject, that intellectual efforts should be proportioned to the *habits* of the mind, and to the *constitution* and *health* of the body.

There is a mode of determining, both when the amount of emotion and of intellectual effort, is too great for the health of the body. There is no need of ever encroaching beyond the proper boundary, for nature has furnished sure signals of distress, when the mind is over-acting and injuring the body.

In regard to intellectual effort, the indication of the necessity for cessation is discovered, by a loss of interest in employments, by indistinctness of conceptions, a difficulty in commanding attention, a lassitude of body, and sometimes by pain in the eyes, head, or limbs. When any of these indications are perceived, any farther intellectual effort should be discontinued, and amusement or exercise resorted to, until the tone of the mind and the vigor of the body is restored.

The exercise of *emotions*, to a certain extent, is healthful and desirable, but it is always excessive and injurious, when followed by any lassitude of mind, and exhaustion of body. If any employments, or any modes of conceiving, or any duties, involve such an amount of emotion, that exhaustion ordinarily follows, measures must be devised to lessen the amount of feeling, either by discontinuing the employment, or by so controlling the mind, that the exciting causes shall be diminished in their operation. For nothing so speedily disarranges the animal functions, and brings on disease, with all its disastrous re-acting influence on the mind, as the excessive indulgence of emotions. And nature has provided such a mode of warning and admonition, in the invariable lassitude and indolence of mind and body which follows too much excitement, that there is no difficulty in determining exactly in what pursuits too much excitement is experienced, and when modes of remedy must be devised.

No employment is justifiable which is attended by emotions that affect the animal frame, so that consequent lassitude is felt. It is true, there are often emergencies, when the law of love and kindness, demands that we should seek scenes of sorrow, to administer sympathy and relief, and when the mind

must necessarily be agitated ; but these are exceptions to a general rule, which must govern us in daily life. In such cases our benevolent Creator has so constituted the mind, that active efforts to relieve suffering, in a great measure, prevents the injurious effect of painful sympathy. It is never right to seek exhausting emotions for the mere love of excitement, nor for any purpose but to save others from some greater evil. In all other cases, the mind should be indulged only in such a degree of emotion as does not weaken the bodily powers.

There are modes by which the body can be preserved from the debilitating effects of intellectual efforts, and exciting emotions, and by which such induced injuries can, in many cases, be repaired. The principal of these methods are, *change of employments, amusements,* and *exercise of the body.*

It is found by experience, that the mind can pursue intellectual efforts without injury to the animal frame, much longer when the occupations are varied, than when they are monotonous. If the mind has been occupied with mathematical pursuits until it is wearied, it can turn to some employment that calls other faculties into operation, such as classic literature, or composition, or any other exercise differing in nature, and thus find its powers still vigorous and unwearied. But when the mind has acted so long, that no intellectual exercise is pursued without an *effort* to awaken interest, it should cease thus to act, and amusement or exercise, should be sought. A distinction is made between weariness of body and mind, not because the mind is ever *really* wearied, but because the wear of the physical system sometimes affects the bodily senses, and sometimes the mind alone, and in the last case the mind is said to be wearied.

Amusements are a class of pursuits followed from the mere *present gratification* they afford, independent of any consideration of futurity, which imparts interest. In all our duties and regular employments, there is some *purpose* to be accomplished, and the intellectual powers are driven to their duties

by the will. But the mind is amused, when its powers are acting from the mere pleasure of *present gratification.* Thus in playing on an instrument of music, in sprightly conversation, in various games and diversions, the mind pursues its active operations, without being driven forward to its duties by the consideration of some *future* good to be secured. It takes its enjoyment as it acts, and when the amusement is over, no farther benefit is expected, except the good effects which result to the body, from this relaxation of effort.

Amusements are indispensable to the health, both of body and mind, and nature has amply provided for this want. The pleasures of taste were undoubtedly designed for this purpose, and the taste should be cultivated with this express object in view. It is probable that nothing has a more composing and beneficial influence on the mind than music, and both vocal and instrumental music should be cultivated as a mode of relaxation and amusement. Sketching from nature, the cultivation of a flower garden, the reading of choice poetry, and the social converse of intelligent and beloved friends, are other sources of relaxation and amusement that meet the wants of the mind. The risible faculties, and the love of wit and humour also, seem expressly designed to meet such wants, and are often the means of real and substantial relief to a wearied and exhausted body.

Yet all these sources of relaxation, are extremely liable to perversion, and by mankind generally, have been sought as the *end* of life, and not as the *means* of preparing the body and mind to accomplish the great object for which every thing else is designed, to lead mankind to love the Almighty Creator, and to a faithful obedience to his benevolent laws, for the good of mankind. There is no difficulty in deciding when the mind is acting right, on such subjects. When we spend our time in amusements from the *mere* gratification they afford, we are acting *wrong;* when we seek them as the means of recruiting body and mind, for the regular and proper dis-

charge of the duties of life, and seek *no more than is necessary* for this purpose, we are acting *right.*

The last method for preserving and restoring the regular exercise of mind, so that it shall not act injuriously on the physical system, is by *bodily exercise.* It is a fact, established by the experience of ages, and corroborated by the unanimous opinion of the profession, whose especial duties are the care of the health, that the effects of intellectual effort, and of exhausting emotion, can be counteracted by *muscular activity.*

The wear of intellect and of feeling can be prevented, by a due combination of *exercise,* while the discontinuance of this preservative, is inevitably followed by some derangement of the physical system. It is therefore an established principle of medical science, that muscular activity must be increased, in exact proportion to the increase of intellectual efforts, or the excitement of emotion. It is by the violation of this law of nature, that persons of studious habits are so often seen with debilitated constitutions, and enfeebled with disease. It is also owing to this, that persons of strong susceptibilities, often wear their constitutions down, and ruin their health by the indulgence of excessive emotions.

As there is no injury done to the body, which does not react upon the mind, and as all intellectual operations are weakened and impeded by disease, one of the most important methods of cultivating and developing mind, is so to regulate it, that the bodily system shall not be worn down, by its operations, and so to protect the body from intemperance in diet, from needless exposure, and from irregular habits, that the mind shall always be able to act without being clogged by its material envelope.

There is much needless suffering experienced by mankind, which might be avoided by correct information as to the laws of body and mind, and their mutual action upon each other. It will sometimes be found, that amiable and conscientious persons, will suddenly lose their interest in their pur-

suits and their duties. They feel no desire to do any thing well, and no pleasure in attempting it. They are distressed at their indifference to duty, and the imperfect manner in which it is fulfilled. Such a state of mind, is often produced by over-action, either of the intellect, or of the emotions, and can be remedied only by suspension of the exciting cause. And yet in such cases, it will often be found that the sufferer, is goaded on by pangs of remorse, and instead of giving rest to the wearied body and mind, continues by increased and exhausting efforts, to add to the evil, until entire prostration of health is effected. It is only till the body is extended on the bed of sickness, that the conscience is relieved from the guilt of fancied indifference to duty.

Such results, also, often follow from attempts to *awaken emotion*, without understanding the law of mind, that emotions are always *involuntary*, and not under the control of the will. It is the *modes of happiness*, and the *means of promoting it*, which are under the control of the will, and it is upon such choices that the existence of emotions depend. If a man has chosen worldly honours, as his mode of securing happiness, whatever is discovered as promoting or retarding this, is viewed with emotions of pleasure or pain. If a man has chosen to secure wealth as the object of life, the character of his emotions will depend upon this choice. If a man devotes his life to secure literary fame, his emotions to a great extent, depend upon this choice. And if a man has chosen God as his Friend, and the promotion of happiness in obedience to his will, as the object of life, his emotions also, are regulated by this choice.

Emotions arise *involuntarily* in the mind, as its purposes and plans are either crossed or fulfilled, and the will cannot control the emotions in any other way, but by the selection of different modes of enjoyment. And yet, it is often the case, that persons make long, and painful, and repeated efforts to awaken emotions of gratitude, love, and sorrow, by mere *volition*.

The only possible way to awaken emotion is, so to form the purposes of life, and so to seek objects that are fitted to awaken emotion, that the mind will involuntarily yield the feelings such objects of contemplation will awaken. No direct act of the will, can ever awaken gratitude, or love to any being. It must be the *contemplation of qualities and actions*, that will call forth involuntary emotions, and the *choice of modes of enjoyment*, which will render those beings interesting, whom it is our duty to love, honour, and obey, which lays the foundation for the exercise of right emotions.

The knowledge of this principle of mind, would save from much anxiety and distress, many who in attempting to obey the great law of the universe, forget the definition given in the words of Revelation, "this is the love of God, that ye keep his commandments." It is by *choosing his service*, as the mode of securing happiness, and *contemplating his character*, as it is revealed in his works and in his word, that appropriate emotions towards our Creator, will be called into exercise. And there is no mental effort more useless, or more exhausting than the attempt to awaken specified emotions of love, joy, gratitude, confidence, or sorrow, by simply *choosing* to feel such emotions. They never did, and never can thus originate in the mind, with its present constitution and laws. Men can choose the service of God, as the mode in which they will seek happiness, and they can choose to contemplate his character, as it is revealed in his works and in his word, and in this way it is, that appropriate emotions will be secured. Much wear of body and mind, would often be saved, by a correct understanding of this principle of mind.

Another mode of injury to the mind is, by seeking excessive stimulous to emotion, and by *indulging* in it. This is done in various ways, sometimes in the pursuit of amusement, sometimes in the rounds of dissipation, sometimes in the exciting pages of romance, sometimes in the active duties of

benevolence, and sometimes in the secret duties of devotion. The mind has a great desire and love for excitement, and is very liable to seek it to such an excess, as will debilitate the body, lessen the activity of mind, and thus diminish the opportunities of usefulness. No stimulous should ever be so prolonged that exhaustion of the animal frame is the consequence.

By conscientious minds this is more readily granted in regard to pleasures and amusements, than in regard to duties. But the Word of Truth furnishes no authority for such intemperate indulgence of emotions, or such excessive labours for the good of others, as will wear down the body and mind, and eventually destroy the means of usefulness.

In regard to the indulgence of strong religious emotions, the Bible is singularly guarded. We find our Divine Lord going forward with a calm, steady, firm, and ceaseless purpose of benevolent self-denial for the good of others. It is true, he wept over the ruined city, and in the hour of agony "offered up prayers with strong crying and tears;" but there is no indication that in the daily passages of life, he ever was in a habit of yielding to strong emotions. If we read the history of his Apostles, we mark the same steady, elevated, calm and constant purpose of self-devotion to the good of others. We find no rhapsodies, no loss of self-control, no indication of ungoverned feeling.

Our Lord has given us a form of devotion with the direction, "*after this manner pray ye.*" This is calm, elevated, short, and comprehensive. There are several prayers of the holy men of old recorded for our example. These are all solemn and earnest, but none of them fitted to express the excitement of ungoverned feeling. We are expressly forbidden to use vain repetitions, or to think we shall be heard for our much speaking. On the contrary, a spirit and temper of mind is recommended which indicates *constant and unwearied desire.* We are directed to "pray ever more," to "pray

without ceasing," and various expressions of this kind, show that prayer chiefly consists in a *state of constant and earnest desire* to obey the will of God, and to lead others to do the same.

The manner in which this duty is spoken of throughout the Bible, leads to the belief, that prayer to God was the means used by good men as the respite from care, anxiety, and sorsow; the mode adopted to relieve and soothe the spirits, instead of exciting them. It is declared, "Thou wilt keep him in *perfect peace* whose soul is stayed on thee, because he trusteth in Thee;" that "to be spiritually minded is life and *peace;*" that "the fruit of the Spirit is joy and *peace;*" that we are to "acquaint ourselves with Him, and *be at peace;*" that "the *peace* of God is to rule in our hearts." God is repeatedly called the God of *peace*, and the God of all *comfort.* The ardent Apostle Paul speaks of the "anguish of heart, and many tears" with which he writes to those he loves, who have sinned; and then speaks of being "comforted by God in all his tribulation." Afterwards he directs to be anxious for nothing, "but in *every thing*, by prayer and supplication, let your request be made known to God; and the *peace of God which passeth all understanding* shall keep your hearts."

And we find that those of the Apostles who were not cut off by violence, in spite of all their trials, hardships, and external sufferings, lived to a good old age. Paul, it is supposed, was over eighty, and John more than a hundred years old at death. Thus by that "perfect peace" which reigned in their hearts, they were enabled to encounter incessant labours and sufferings, without being worn down.

And this seems reasonable, not only from Scripture, but from the nature of the case. What can so relieve from fear, as communion with Him who has all power in heaven and on earth? What can sustain in sorrow, like the sympathy and love of Him, in whom the soul finds its chief good? What can relieve from anxiety like confident access to Him who is

equally engaged in redeeming the lost, comforting the sorrowful, restoring the guilty, and who is much more ready to bestow good gifts, than his children are to supplicate. The Word of Truth then, presents the most infallible restorative to an anxious and wearied spirit, and the best safeguard from the inroads of those excessive emotions, that disorder and disarrange the animal frame, and thus impede the operations of mind.

But the physical system is often so essentially injured, that the natural experience of mind is suspended, and its faculties altered in operation. This is sometimes a transient affection, and sometimes a permanent evil. The slightest affections of this kind, are what are called "excited conceptions." Various causes produce this effect. The mind is so made, that when interest is powerfully awakened by any object of conception, by a continued effort of the will, and by the constant increase of interest, the attention may be completely withdrawn from any of the impressions made on the senses. When this is the case, the object of conception becomes so vivid, that the belief is awakened of its real existence, and a *conception* seems transformed into a *perception.*

Thus remorse for a crime, has sometimes been so powerful, that the form of a murdered man would seem to stand in all the perfectly defined destinctness of perception, before the guilty criminal. It is also not unfrequently the case, that enthusiastic persons of heated imaginations, work up their feelings to such a pitch, that the senses cease to affect the mind, and the objects of their conceptions become like *real existences.* This is the cause of those illuminations, inspirations, and visions, with which many good, but misguided persons, have often supposed themselves especially favoured. These visions were *excited conceptions,* caused by the excessive indulgence of emotions that ought to have been restrained, as contrary to the spirit of religion, and to the laws of health

and reason. The continued operation of such excitement, sometimes leads to permanent derangement. When the mind is thus deranged, man ceases to be a moral and accountable being.

This phenomenon of mental derangement, has many varieties. Sometimes the *senses* are deranged, so that there is a constant succession of sights and sounds which are not real, but which seem to be so to the diseased person. Sometimes the principle of *belief* is affected, and human testimony and the evidence of the senses, do not affect the mind. The good Dr. Rush, seems half disposed to consider *infidelity*, as a species of mania of this kind, and does not seem exactly to decide whether bleeding and blistering, or moral remedies, are the most appropriate.

Sometimes the power of *association* seems destroyed, and all the conceptions are disconnected and at random. Sometimes the *susceptibilities* are deranged, and the mind is harassed by causeless fear, or perturbed with paroxysms of anger, or elevated with joy, or oppressed with ceaseless grief. All these affections are caused by a diseased body, but in many cases, the diseases are originally occasioned by the over-action of the mind on the material system. The remedy for such affections, is committed to the physician, who prescribes for both body and mind.

There is probably no subject of equal importance, where the rule of duty is so often violated, as the care of the bodily health. Men seem to feel their obligations to keep the mind in order, and yet constantly take the most effectual way to disorder it, by neglect or abuse of the body. It is probable that half the dulness, stupidity, ill humour, and irritability, that exist in the world, originate from the operation of an injured and abused animal frame, on the mental susceptibilities. And yet it is very common to find that mankind exhibit a sort of pride in neglecting themselves, or in encountering rash exposures. How often is excessive study, neglect of sleep,

carelessness in regard to exposures, or excess in food and drink, made an occasion of boast. And how few persons are found, who from *conscientious* motives, by regular habits of sleep and exercise, by temperance in food and drink, and by protecting the body from the injuries of dress and exposure, are preserving the health of mind and of body, for the fulfilment of duty, and the promotion of happiness.

CHAPTER XXXIII.

EDUCATION ACCORDING TO THE LAWS OF MIND, AND THE PRINCIPLES OF THE BIBLE.

It has been shown that the object of the formation of mind, is happiness ; that the mode of securing this happiness, is to act for the general, instead of for selfish good, from love to God, and according to the rules he reveals. The object of education is, to train the mind of man to accomplish this object for which it was formed.

All the phenomena and operations of mind, are under the influence of these two general principles, *habit* and *emotion*. It is on the formation of the habits, that the character of the intellect, the susceptibilities, the will, and the physical operations is depending, while the *relative grade* of mind (all other things being equal,) depends upon the amount of susceptibility, or the power of feeling emotions. The cultivation of mind then, is divided into two general departments, the *formation of habits*, and the *cultivation of the susceptibilities*.

In the commencement of existence, the first habit which is to be formed, relates to the *will*. Long before the faculties

are so developed, or the use of language so acquired, that the reason of a child can be addressed, it is indispensable to its own happiness, and to the comfort of the parents, that a habit of *implicit obedience* should be formed. In regard to the gratification of the palate, and the possession of objects of desire, there is a constant collision between the wishes of the child, and the judgment of the parent ; and the sooner the child can form a habit of readily yielding, the sooner occasion for peevishness, anger, and contention, will be banished. To effect such a habit, two things are indispensable.

The first is, that the child should learn that it is an *inevitable* and *invariable* fact, that when its own will clashes with that of the parent, the parent's is *always* to be dominant; and the second is, that the child shall become convinced that importunities, tears, and impatience, will never make any alteration in the will of the parent. If the child perceives that *sometimes* it must yield, and *sometimes* it can conquer, at each recurrence of collision, there will be a temptation to try its own powers. If successful, the encouragement of success stimulates ; if defeated, resentment and irritation is the consequence. But when the child learns that the will of the parent is the *never-failing* law, he will no more attempt to oppose it, than he would raise his puny arm, to overturn the house in which he dwells. Of course, much irritation and sorrow, will thus be saved to the child, and much trouble to the parent.

In like manner, if the child finds that supplication and tears, will bend the will of its parent, it will soon learn how to use these weapons ; but if they are found useless, they will soon be relinquished, and ready, cheerful, and implicit obedience, be perpetually rendered. When the child is old enough to understand the necessity of general rules, and the various causes of restraint, the parent can explain. But so long as the child is under parental authority, this maxim needs to be invariably impressed on the mind, that the experience, age, and affection

of parents, qualify them to know best on *all occasions;* that obedience is to be rendered to the parent *first*, and then the explanation to the child, of the rationality of the course, can be furnished *afterward*. As the child advances in knowledge, and gains the power of judging correctly, the parent can afford to govern by reason, but still the feeling needs ever to be maintained, that after a question has been fairly discussed, and the parent's opinion is opposed to that of the child, implicit and cheerful submission is expected and demanded.

The next habit which a child can acquire is, that of self-denial, and self-government. This can be effected by allowing the child, in certain cases, to regulate its own conduct, amusements, and pursuits, and then taking pains to exhibit the effect of delaying *present* gratification, for the sake of securing a *future* greater good, or of submitting to a present temporary evil, to avoid a greater one, or to secure some future good. It should be a daily object of effort, to *habituate* the child, where its own will may govern, to give up present for future greater benefits. After some such habits are formed, the parent can afford to present temptations of various kinds to the child, and when they are yielded to, point out the evils, and when they are resisted, point out the benefits. In doing this, however, the child is never to be tempted to do that which is a violation of any of the express rules of rectitude. It must relate to questions of *expediency*, where the *probabilities* are, that greater evils will be experienced in one course, or greater good secured in another.

At the same time, the habit of benevolent self-sacrifice should be studiously cultivated. The child should be accustomed to feel, that promoting the happiness of *others* is the great object of existence. All his plans, employments, and duties, should made to conform to this as the prime object. The practice of *denying self* to secure some greater good to others, should be continually enforced. The parents in re-

warding a child for the performance of any difficult duty, might do it by giving some gratification to *another* child, and thus cultivate the feeling of pleasure, in being the cause of good to others, and in purchasing enjoyment for others at the expense of personal self-denial. Children can be made to realize that it is *better* to be rewarded in this way, than to receive personal gratifications.

A child can be made to feel, that all its employments, acquisitions, and duties, have for their express object the promotion of the happiness of others, and that this is *the way* to have one's own happiness secured. The rationality of labouring to make *others* happy, can be shown, and that this is the only way in which *self* will certainly be taken care of, because every one around will thus make it their business. It can be exhibited, that if others see that a mind is busily occupied in taking care of *its own* interests, that every one will be likely to relinquish *their* care and interest, so that the only way in which each mind can be made most happy is, for each to be living to make *others* so. Let the child be accustomed to consider any pursuit as of little use or value, which cannot in some way be employed in promoting enjoyment to others, or in *inducing them* to live for this purpose. As selfishness is the greatest and most terrible evil to be dreaded, no habit should be so anxiously and so assiduously cultivated, as that of benevolent self-denial, and activity in promoting the enjoyment of others.

In cultivating the *intellectual* habits, the child himself, as well as the parent, should continually be led to bear in mind, that the object of intellect, is to enable men to discover the best modes of enjoyment for themselves and others, and the best ways of securing it; that it is very little to be valued if not thus employed; and that the possession of superior intellect is a curse, if employed in doing evil. At the same time it can be shown, that intellect *is* always employed, either in causing good or evil, and therefore that it is better to be a

fool, than to possess great talents and a well cultivated mind, which are not employed in doing good.

In developing the intellect, as has been previously suggested, it is of the utmost consequence to have every mental effort quickened and made vivid by pleasurable emotions. The pleasure of companionship, the approbation of parents, love to an invisible Parent, and a desire to obtain his approbation, the reward of being the minister of good to others, the exhibition of the modes in which each mental effort can be made useful to others, can all be applied to stimulate the mind; while the exercise of its own powers will be a great source of enjoyment.

In cultivating the intellectual powers, the great object should be to aim at securing a *well balanced* mind, so that no particular power shall have a distorted prominency. To attain this, different modes of mental exercise should be devised, which will call the different faculties into play. If it is discovered that the child has a particular fondness for one mode of mental exercise, and that its operations are more ready and clear in that respect than in any other, without repressing this developement, the steady aim should be to awaken an equal interest in other modes of mental activity.

It will be found that peculiarities of intellect are founded entirely on the habits of mind in regard to the exercise of the *judgment* in noticing relations. Any particular talent developed in a young mind will always be found to be, either a clearness and quickness in tracing resemblance or contrast, and such a mind will be called a poetical or imaginative mind; or else it will consist in a love of discovering *causes* or *effects*, and such a mind will be called an *inquisitive* or *investigating* mind; or else it will be found in the love of discovering relations of fitness, proportion, numbers, &c.; such a mind will be called an *inventive* mind, or a *mathematical* mind, or a *reasoning* mind. A great multitude of minds are discovered which have no distinctive prominence in regard to any intellectual developement.

In cultivating the habit of tracing the relations of resemblance, a child can first be accustomed to point out resemblances in *form*, *colour*, *motion*, or *sound*, among various objects of sense, and also, the particulars in which there is any great contrast. Then the resemblances in *use* or *design* can be sought. After the mind has become expert in tracing resemblances in colour, figure, sound, motion, and uses, it can be habituated to trace out the resemblance between *material* objects and actions and *mental* states and operations. Thus the child can be led to discover some resemblance between feelings of anger and some particular sensations; or the pleasure felt when sudden light comes, to some intellectual operation; or the *effects* produced by anger on the face and body, and actions, to some changes in material objects. Thus the child can gradually be led to trace analogies between matter and mind, and their various operations on each other. At the same time can be exhibited examples from the best productions of the poets, in which this exercise will be exhibited and illustrated in choice and beautiful language.

In cultivating the habits of tracing the relations of *cause and effect*, the child can be led by questions, to seek out the reason for changes in the intellectual or the material world, and to predict the effects which will follow from certain operations, either of matter or mind. During the whole course of education, this habit may constantly be cultivated. In the daily occurrences of life, in the study of the physical sciences, in the events of history, in the occurrences of society, in the actions and feelings of mankind, as developed in their intercourse with each other, opportunities for developing this power will perpetually occur.

In cultivating the habit of tracing such relations as are the objects of mathematical science, and of the reasoning faculties, various modes can be employed. The relations of length and breadth, of magnitude, of proportion, of numbers, of a whole to its parts, of position, &c. can be proposed as objects

of *discovery* to young minds, for the purpose of seeing *how many* may be obtained from some given object of perception or of conception.

In teaching the child the process of reasoning, he can first be required to tell his *reason* for believing any truth. When this is done, he will refer to *another* truth already believed, as the cause of his belief of the one maintained. Thus in simple language he will express those efforts at generalization and inference, embraced in every process of reasoning. When a child is required to assign his reason for believing an assertion, and offers another truth already believed, he can be required to assign his reason for believing this second truth. He will then assign still another truth, and thus he will be driven back, till he reaches a *primary* truth, or law of reason. Here he will be at a stand, and can only say, he believes because he *does*. The parent then can point out one of the *laws of reason*, and teach the child, that his Maker has so made his mind that he cannot help believing some things, *without any reason*, and that all such truths are the laws of reason, or *principles of common sense.*

He can be taught that these are truths which God *made* the mind to believe, and that they are the means by which the truth of all other things, by the process of reasoning, can be tested. For any thing that contradicts what God has determined all his creatures shall believe, must be false, and *reasoning* is the mode for ascertaining this. Thus the young mind can be taught to discover truth, and to place the most implicit confidence in his own *reason.*

In regard to the *moral habits*, by cultivating self-government, and self-denial for the good of others, the foundation is laid for almost every specific action of rectitude. There is no particular, however, which is of greater importance than the formation of a habit of strict *veracity*, and there is none which is so liable to be defective. In this particular a good habit is always formed in the *earliest* period of life. When chil-

dren first begin to use and to understand language, they always *speak the truth*, and believe all that is told them. But soon, either by the example of others, or by strong temptation, they learn to evade, to conceal, and to falsify.

And how often this is owing to the example of those who are little aware they are doing the evil, none can tell. Children are not casuists enough to know the difference between the jokes, and little tricks of deceit their friends practise before them, and the modes of deceit to which they themselves are tempted. Children are told that they must not say what is not true—that they must not deceive ; and yet they hear their friends around constantly saying what is not true, and very often deceiving, it may be only for amusement.

A child *can* be made to understand distinctions on this subject, which advanced minds have acquired ; but how seldom are they *taught* to understand the difference between saying what is false, or deceiving others for amusement, and the sort of deceit to which they are exposed. How often are parents found lamenting that their little ones seem to be acquiring habits of falsehood, when it is possible they themselves are the very models of imitation to their children, who do not know how to make the distinctions that relieve the conscience of the parents.

Beside the direct declarations of the obligations of truth, children need to be taught the effects of falsehood on the character, and on the happiness of others. They need to be shown what terrible results would follow, if all confidence in the truth of mankind should be destroyed.

It is also of very great importance that children should learn the rationality and importance of acting on *general principles*, and this can be taught much earlier than is often supposed. There are a multitude of questions of duty which are to be decided simply by the enquiry, what would be the effect on human happiness were all mankind to indulge the practice.

For example, the child urges his parents to walk out in the

field on the Sabbath, and is refused. He enquires why it is not as proper for him to walk with his parents, and talk with them in the fields, as to do it while sitting in the parlour.—Here then, the parent can point out the necessity that every good man should abstain from doing any thing which would be an injury to society were it *generally practised.* He can describe the effects that follow when one good man sets an example to others, and then show that if the practice became general, the Sabbath would be a day of rambling, visiting, sport, and general disorder.

A child can, by a gradual process, be led to *act* on such principles, and never set an example to others, in a practice, which, however harmless in his own case, would prove an evil if generally practised. He can also thus learn the necessity for restrictions in regard to pursuits and amusements that are harmless, if properly conducted, but which always are so perverted, that it is a duty to discountenance them entirely; such as cards, dancing, and the like.

In the family, and in the school, children have constant opportunities of learning from their instructers, the benefits of general laws, and the evils that must follow in not adhering strictly to them. Here also, they can learn that certain innocent practices must be relinquished, because they invariably do more harm than good to others. Such habits of thought and of action prepare the child to understand and appreciate the general laws which regulate the material and moral universe, and display the wisdom and perfection of goodness in the Almighty Governor.

Children can also early form the habit of forbearance with the failings of others; and also a habit of attributing the actions of others to the best motives, rather than to the worst. This can be done, and still preserve habits of discrimination, and so great is the propensity of mankind to censoriousness, that there is small danger of erring on the opposite extreme. The best mode of securing this object is to endeavour to ha-

bituate the child to compare his own conduct with the rules of the Bible, instead of the conduct of others, and to lead him ever to keep in view his own deficiencies. This will be the most effectual preservative from pride, conceit, and censoriousness.

In regard to the personal and physical habits, children not only need to be taught *what* they must do, but *why* they are required. They need to have explained to them, all the good resulting to themselves and to others, from habits of neatness, order, punctuality, and method. They need to have it painted in full colours, how negligence on these points affects their own comfort, their moral feelings, and their intellectual character; how it affects the comfort of their parents and friends in all the every day concerns of life; how it affects the interests of others in school, in business, and in general society. They need to understand how much loss of time, waste of property, irritation of temper, and neglect of the most important duties, are occasioned by the want of such habits. Children are much more restrained, when they understand the *actual operation* of such causes, than when they are simply told that it is the will of the parent, that certain acts should be performed.

In regard to dress, manners, and conversation, they need to understand how much the minds of mankind are influenced by *exteriors;* how strong, and often how uncontrollable is the principle of taste; how much more any person is influenced by one who pleases them by their conversation, manners, and general appearance, than they are by those who appear coarse, unrefined, disagreeable, and negligent.

In regard to physical habits, it is of the utmost importance that children should be taught, and that at a very early age, the construction of their own bodies, the effect of the mind on the body, and of the body on the mind. They should be taught *how* it it is that certain food will injure them; and *how* neglect of dress, and exercise, and necessary precautions will affect them.

Children are told that certain forbidden gratifications will *hurt* them. But they try them, and find they are not hurt. Then they hear so many different kinds of advice, and see people around them acting so differently on such points, that they lose all confidence in such assurances. But if it is a part of education to teach a child the physiology of his own frame, and the general laws in regard to the health of body and mind; if he is taught to know the symptoms of injured and exhausted nature, and the *philosophy* of the restraints and requisitions on various points relating to health, he is prepared to take care of himself, and does not run into danger the moment he is removed from the guardian eye of parental solicitude. Such subjects can be simplified, so that children can understand and feel the importance, of what they now often consider as whims, or useless restraints.

The formation of the intellectual, moral, and physical habits, form the chief labour of education. The *cultivation of the susceptibilities*, is no less requisite, though it never has had that prominency given to it, which its importance demands. There can be no doubt that *habit* has an effect on the susceptibilities, as well as on all the other powers of the mind, in strengthening and quickening them. But they are still more dependent on the nature of the objects which are exciting causes. If the mind has but few objects of interest, and if these are of little value, the susceptibilities remain dormant, and of course the whole mind is inert.

There can be no dispute on the question as to the different degrees of natural susceptibility. Some are furnished, at the commencement of existence, with a strong and overpowering tide of feeling. Others have *quick* susceptiblities, though they are not strong or lasting in their operations. Others seem endowed with feelings of a calm and equable temperature, and others inert, cold, and phlegmatic. These are the most prominent grades in regard to the power of emotion, and there are all shades of difference between them.

But circumstances may be such, that the mind of strong susceptibilities, never will meet with objects that call them into exercise. Thus the poor slave that is taken in early life from maternal love, and sent to spend its years in toiling in the sun, without objects to love, without sympathy, without hope, without any thing to waken emotion but the threats of the driver, and the pangs of bodily suffering ; such a mind, however powerful may be its natural susceptibilities, will sink into the torpor of death.

Again, a mind of only ordinary susceptibilities, by being thrown into circumstances of interest, responsibility, or peril, by meeting constantly with objects of exciting interest and importance, has all its powers called into operation, and feels and acts, with an amount of energy and emotion, never witnessed in minds that nature may have endowed with far greater natural powers of feeling.

It will be found that in families where the habits of the parents, and their daily pursuits lead them to be reserved, cool, and deliberate in their conversation and manners; where they never excite the minds of others by the language and action of strong emotion, that the children generally grow up with a calm and sedate temperament, so far as outward actions indicate the character. On the contrary, when the parents are ardent, impetuous, and energetic, the children are under the influence of perpetual stimulous, and acquire the same characteristics.

That these are not always the effects of an *hereditary* constitution of mind, appears from the fact that many persons who are brought up by calm and phlegmatic parents, do, when placed in exciting circumstances, develope the strongest and most overpowering susceptibilities. The calmness of quaker manners, often conceals a mind, that if called into exciting action, would exhibit energies equalling any fiery temperament, which by circumstances has been called to develope its susceptibilities.

How much the activity of different minds is owing to exciting causes, and how much to natural constitution, none can decide ; the only point of importance is, the fact that the strength of emotions, and the consequent energies of mind, do *very much* depend upon exciting causes.

To cultivate the susceptibilities, therefore, every means must be devised to increase the power of exciting causes. The most powerful susceptibilities are those which depend upon the relations of minds to each other. The susceptibilities of affection and gratitude, are the strongest, while the power of sympathy is one of constant and abiding efficiency.

In the course of education, continual appeals should be made to these principles. The power of affection should be used as the chief stimulous to every mental effort. Instead of bestowing caresses as a matter of impulse, or as an expression of admiration of beauty, or as an overflow of occasional tenderness, they should ever be regarded by the child as the *reward* of virtuous effort, while banishment from parental society, and loss of expressions of tenderness and endearment should be the chief mode of punishment. In this way a double value can be conferred on the affection which unites the parent and child ; for the pleasure of conscious rectitude, of being the cause of happiness to others, and the glow of given and reciprocated affection, will all thus unite to animate and excite to effort.

But there is nothing in this department of education, which is invested with such overwhelming interest and importance, as the duties, the hopes, and the blessings, which are connected with the relations of a child to his Creator.

There is a foundation laid in the formation of the mind, and in the relations of the family state, for directing the thoughts and affections of a child to the Author of its being, as soon as the simplest elements of language are acquired. One of the primary laws of the mind is, a belief that every change in

the material world, is connected with a cause, and with this principle the infant mind is endowed. It is by a process of reasoning from this principle, that the child has learned that the parents who minister to its wants, are beings with such a spirit as its own, that can sorrow, hope, fear, and rejoice. It is by the changes in form, colour, and motion, and by the use of certain sounds, that the infant learns to love and trust its earthly parents.

When the child has learned the name of *father*, and can understand simple language and signs, he can be taught that he has another Father in Heaven, who is wiser, better, and more powerful than his earthly parents; that it was he who made his little body, who made his father and mother, and every thing he sees. Then the various changes of the material world, for which the child discerns no secondary cause, can, by the principle of association, be made the means of recalling an idea of the agency and presence of his heavenly Parent, the same as the changes in a human form are the symbols of the feelings and agency of the spirit he calls his earthly father. The rolling of the sun, the breath that fans his cheek, the springing of the flowers from the earth, the falling dew, the rain, the lightning and thunder, and many other changes of nature, can by sufficient attention, be so indissolubly connected in the mind of the child with the agency and presence of his Creator, that they will through after life, ever remain as the symbols that recall Him to mind.

The child can be taught to feel that his Heavenly Father made him *to be happy*, and to make *others* happy; that he gave him parents to teach him the way; that though he cannot be seen, yet he beholds all things; is pleased when his children strive to do his will, and sorry when they do not. He is grieved when they do wrong, because he knows they are making sorrow for themselves, and sorrow for many others, that he wishes should be happy. The child should ever be impressed with the idea, that he never does wrong without

destroying the happiness of some, whom his heavenly Parent wishes should always be happy. He should be led to realize that his Heavenly Father is constantly engaged in making all his creatures happy, and that every thing he forbids is done only because he knows it will destroy the enjoyment of his children. He should be taught to feel that his Heavenly Father loves him better than his parents can do, and wishes him to be happy as much as he wishes it himself; that he is always pleased when he does that which will make him happiest; and that what will make *him* happiest is to live to make all the rest of the children of his Heavenly Father happy.

He should be taught that this Friend and Father is with him every where; that he knows all he thinks and feels and wants; that He desires that he should love him, and try to do good to others, in order to show that he is grateful to so good and tender a Father.

In all the employments and pursuits of life, the first object should be to lead the child to feel that his best friend, his constant guardian, his unwearied benefactor, is ever present; that though he cannot see him, He is ever understanding all his thoughts, and hearing all his words, and seeing all his actions. All feelings of dread and fear should be anxiously excluded, and the constant impression preserved, that when he does wrong, his heavenly Parent is grieved that one of his children should both destroy his own happiness, and make his other children sorrowful too.

The feeling of the ingratitude of grieving so good and constant a friend, should be the chief principle of appeal when wrong is committed. The child should be taught to understand that God has so made every thing, that as long as his children will do as he directs, they will be happy, but when they do not, he cannot prevent their suffering the evils they bring upon themselves, without doing a great deal of harm to others.

All the knowledge conveyed to the child of every contrivance in matter and mind, should be constantly referred to the heavenly Parent, who is so wise to plan for the happiness of his children, and so anxious to promote it in so many different ways. Every hour something can be found to show the skill, the wisdom, and the goodness of that Being, whom the child will soon learn to feel is on his right hand and on his left, forever busy in contriving and promoting the same great object for which the child is taught to live. Thus the child will be led to feel that he is *engaged in the same plans and objects* as is his heavenly Father, and the principle of sympathy as well as of love, gratitude, and admiration, can be united in operating on the mind. In all his plans for doing good to others, the child should be directed to ask the guidance of his heavenly Parent, to thank him for success, to ask for protection from evil, and to acknowledge his faults to him as the one who is most injured when evil is done to the children of his Heavenly Father.

When the child is old enough to understand the story, he can be taught that once this heavenly Father came into the world, to set an example to his children, of how they should conduct, and to let them know exactly how good and gentle and kind he was, and how he wished to do them good in every way ; and that when he dwelt on earth, his name was Jesus Christ. That though he was so great and powerful that he made the world, and every thing we see ; yet that he was willing to come and appear as a little child, so that little children could read about him, and learn from his example how he wished them to live to do good, and obey their parents, and be humble and lowly in heart.

When the child is of an age to understand the object of punishment, and how dreadful would be the consequences to families and society, if no body ever suffered for doing wrong, he is prepared to understand the foundation of the Christian system, the Atoning Sacrifice. To lead to a correct view of

this, the parent can describe to the child the case of children who had committed a great crime, and then exhibit the tenderness and love of their father, who, rather than have them punished so severely, went himself and gave up his family and home, and became a poor man, and suffered sickness, and sorrow, and pain, and death, to save them. Then the operation of this act of love and mercy, can be shown in making all the good children afraid to do evil, and in making all those who had done wrong, bitterly repent of the fault that caused their dear parent such suffering, while they feel that so long as they live, they shall never again do so wicked an action.

When this illustration is fully realized, then the child can be reminded of all that he has done that was wrong, and be told that every body in this world has done evil, and deserves to be punished; but that his Heavenly Father, to save them from such suffering, had given up his home and come into this world, to suffer the punishment his guilty children deserved. That he endured pain, and sorrow, and grief, and had not where to lay his head; that he was treated with contempt and cruel evils by mankind, who did not know that it was their Heavenly Father, because he came among them like a poor and humble man. That finally they put him to a painful death, and thus he bore the sufferings his guilty children deserved, and now could save them from the punishment of all they had done that was wrong. That after he had taught his children how to conduct, and how to show their gratitude to Him, he went back to Heaven, to the good children he left there, and was now in heaven. Yet still that he sees every thing, and knows all that is done on earth.

Then the Bible can be presented, as the book in which those that saw him, and knew all his kind actions, and all his sorrow and sufferings, had written an account of him, and of the instructions he left for those to obey, for whom he suffered

and died. Those portions of the Bible can be selected for the child, which are accommodated to the amount of knowledge he has acquired, and he can be led to regard it as a favour and privilege to be *permitted* to read it. Every effort should be made to attach pleasant and elevated associations with this book, as the record of the love and kindness of a Heavenly Parent, as the mode by which he teaches his children what he wishes to have them do ; and as the resort for instruction, comfort, and delight. He should always hear it spoken of with reverence, and treated different from every other book ; he should see that his parents love to read it, that it is their refuge in trouble, and their guide in every duty. Every obligation impressed upon the child, should be sanctioned by an appeal to this book, enforced by the authority of a Heavenly Father, and accompanied with the explanation of the mode in which all such requisitions tend *to promote the happiness*, and save from suffering.

It should be the constant aim to make the child dread disobedience to God, and the indulgence of selfishness, as the most terrible of all evils. All the misery to children, and to mankind, which has resulted from these causes, should be exhibited, and then the terrible consequences which will follow in the other world, if the love of God, and habits of obedience to him, and of love to our fellow creatures, are not acquired. The child can then be taught that his Almighty Saviour, did not come to earth simply to save us from the misery of selfishness in this world, but to save from the still more dreadful evils it will cause us after death. He came to save from punishment, and show how good, and generous, and kind he was, that we might love him, and by beginning to love and obey him on earth, we are sure of loving and obeying him forever.

In presenting the example of our Divine Lord, for the imitation of the youthful mind, it will be found that there is no duty demanded of the child, where he cannot be pointed both

to the precepts and the example of the Heavenly Parent he is to love and imitate. Jesus Christ had parents on earth whom he loved and obeyed, and the respect showed to them, his care of his mother when he died, his love for his friends, his kindness to the sick, his tenderness for little children, his patience with his dull and quarrelsome disciples, his forbearance towards those that insulted and injured him, his humility, his pity for the guilty and selfish, his constant activity in doing good to all who came near to him, can constantly be exhibited for the imitation of the child.

The character, life, and precepts of Jesus Christ, and those parts of the Bible which relate to them, will be found sufficient to answer all the purpose a parent can desire, until he is old enough to be taught the laws of language, the mode of applying these rules to the Bible, and the knowledge necessary to understand its more difficult parts. After this is done, the study of all the various doctrines of the Bible, can be pursued, only as fast as the child gains facilities for understanding them.

The last department of education relates to the acquisition of knowledge. There are two objects to be had in view in this department; the first is the developement of the character of God, as it is exhibited in his works, together with the exhibition of the consequences to man of neglect or obedience to the Divine law. The second object is, to gain information for the purpose of promoting our own, and the happiness of other minds, or else for the purpose of gaining influence over others, and thus inducing them to act for the general happiness.

As the child is pursuing every study, these objects should be constantly presented to him. Thus in acquiring a knowledge of language and its laws, the child is to understand that this is the method by which he can understand the will of his Heavenly Father; that it is by learning to use language correctly, that we are to induce others to do right; that it is by

this means we are to learn all the modes of avoiding evils and securing happiness.

In the study of Chemistry and Philosophy, and all the branches of natural science, the child can constantly be referred to the wisdom and goodness and skill of his Heavenly Parent, and shown that every thing is planned for the improvement and comfort of the creatures he has made. At the same time can be exhibited the modes by which such knowledge may be made useful, the good it has already done, and the influence we can gain over mankind by acquiring knowledge, and using it for their happiness.

In the pursuit of history, biography, and general knowledge, the parent will find great difficulty from the fact that most of the books in the world are founded on principles opposed to the Bible. Selfish, proud, and guilty men are called heroes; *learned* men are called *wise;* fortune, birth, rank, and power, are represented as desirable, when they are not employed for the good of others; the murder and revenge of war is represented as lawful and interesting; pride and self-esteem as noble, and intellect as of more consequence than goodness. A parent who would never allow any false impressions on these subjects to be induced, would sometimes be tempted to throw away most of the books that are written, and even most of those composed by good men.

Wisdom is "the selection of the best means to accomplish the best end;" and the Bible is the only book in the world which uses this term with *exact* propriety. *There*, all who are without the principles of love and obedience to God, are considered as *fools*, and the learning and knowledge which are much esteemed among men, when not employed for their proper objects, are called "foolishness." But the standard of the world, and of most of the books in the world, is a very different one, and a christian parent must often be puzzled to know whether it is best his child should be ignorant, or whether he must wait till books are made over, or whether it is best

to run the hazard of having a child form a false estimate of excellence, happiness, and duty.

The alternative which, as things now are, seems to promise the most good and least hazard is, never to allow a child to read a book without first exhibiting the fact, that the wisdom of man is foolishness to God, and that what is called right by man, is often wickedness to Him. The child should form a habit of considering books as full of false principles, and false epithets, and false views of duty, happiness, and truth, and be set to hunting out all the false principles in them. It is indispensable to the preservation of the true standard of rectitude, that a child should understand that the world is acting on principles of selfishness, and that almost every thing but the Bible has much in it that is wrong, and needs to be purified and made right.

It can easily be seen, that the course drawn out in the preceding pages, can never be filled out, until parents make the preparation of themselves and their families for the eternal world, the *engrossing business of life*, so that amusement, wealth, honour, and even the comforts of life, shall all be trifles compared with this. When fathers so imbibe the principles of the Bible, that the loss of fortune, of rank, of power, and of honour, would be a trifle compared with the *least* hazard in regard to the eternal interests of an immortal mind; when mothers can sacrifice dress, visiting, the adornment of their dwellings, and *every thing* that regards this life, rather than expose their offspring to the *smallest* danger of injury from neglect, or bad management, it may be expected that a system of education, founded on the principles of the Bible, will be devised and carried into complete operation.

Happy the father who views his relation to his offspring aright, and assumes his true character, as the *representative of the Almighty Parent* to his children, appointed in His place to protect, provide, and guide them to Heaven. Happy the mother who recognizes all her privileges, and who in the

father of her children, can find the means of illustrating the character of a heavenly Parent, and of conforming the feelings of the immortal spirits committed to her trust, to their Divine Original.

In reviewing the susceptibilities of mind, the faculties for happiness furnished by our Creator, their terrible perversion, and all the long train of woes that now burden this guilty world, the mind is tempted to the most painful emotions, of regret, anxiety, and sorrow. But the harp of prophesy, together with the movements of the moral world, bring the most soothing relief. The mental disorders of our race are drawing to a close. The ages of sorrow are fulfilled. The winter is over and gone. The time for the singing of birds has come. *He* who is *the Light* and *the Life*, is revealing the dawnings of his second and most glorious advent. The clouds that have veiled the earth are unfolding their envelope, and rolling away. The light is streaming abroad, and already coronets falter, and thrones are crumbling at the approach of Him "whose right it is to reign." The heaving nations are troubled at his approach, and man is struggling to break off his fetters, to come forth into the "glorious liberty of the sons of God." Already are heard the sounding wings of swift messengers to announce the King of kings, and the shaking echoes of his chariot wheels are abroad. Creation has started from its slumbers, and is gazing around for its Lord. Who that discerns the "signs of the times," but can join in the sublime welcome of earth's choicest bard:

"Come, therefore, O Thou that hast the seven stars in thy right hand, appoint thy chosen priests according to their orders and courses of old, to minister before Thee, and duly to dress and pour out the consecrated oil into thy holy and ever-burning lamps. Thou hast sent out the spirit of prayer upon thy servants over all the earth to this effect, and stirred up their vows as the sound of many waters about thy throne. Every one can say, that now certainly Thou hast visited this

land, and hast not forgotten the utmost corners of the earth, in a time when men had thought that Thou wast gone up from us to the farthest end of the heavens, and hadst left to do marvellously among the sons of these last ages. O perfect and accomplish thy glorious acts; for men may leave their work unfinished, but Thou art a God, thy nature is perfection." "The times and seasons pass along under thy feet, to go and come at thy bidding; and as Thou didst dignify our fathers' days with many revelations, above all the foregoing ages since Thou tookest the flesh, so Thou canst vouchsafe to us, though unworthy, as large a portion of thy spirit as Thou pleasest: for who shall prejudice thy all-governing will? Seeing the power of thy grace is not passed away with the primitive times as fond and faithless men imagine, but thy kingdom is now at hand, and Thou art standing at the door. Come forth out of thy royal chambers, O Prince of all the kings of the earth; put on the visible robes of thy imperial majesty; take up that unlimited sceptre which thy Almighty Father hath bequeathed Thee; for now the voice of thy bride calls Thee, and all creatures sigh to be renewed."

NOTE.

The present is a period when many wise and good men who do not differ in regard to the *doctrines* of religion, have been somewhat excited by discussions in regard to the *philosophy* which men employ in showing the consistency of these doctrines with each other, and with the laws of the mind. As this work necessarily involves several such questions, the writer has felt that regard for the interests of the Institution for which the work is prepared, respect to family and personal friends, and deference to the opinions of leading characters in the intellectual and theological world, demand that a work advancing opinions on several such important subjects, should not be introduced, as a text book in education, without abundant opportunity being given for advice and correction.

To secure this, the writer has printed a small edition, in such a manner, that portions of it can be used in a course of instruction, in the Institution in question, while the entire work will be sent to various gentlemen of candor and intelligence for their inspection and advice, with the belief that its connection with the interests of education is a sufficient claim to their attention. Not a single copy will be put out of the control of the writer, till those to whose inspection it will be submitted, have an opportunity of offering any suggestions or advice they may think proper to bestow.

The writer has intermeddled so little with the philosophy employed by other minds, that it is a matter of uncertainty whether any innovations will be discovered that are deemed objectionable. But to prevent any implication of others, especially of family and personal friends, the writer has never consulted any of those to whom it would be deemed most natural to apply. The parent, the brothers, the clergyman of the writer knew nothing of the character of the work till they received a printed copy. A few chapters have been read to two or three acquaintances in the place with the writer, before sending them to the printer. Farther responsibility than this, has been incurred by no one except the author.

In regard to the *doctrines* of religion, it is believed no innovation will be discovered. If there is ground of attack and defence on the score of *philosophy*, the author has more reason than common to be allowed the privileges of cowardice, and ventures to appeal to the magnanimity of any who may be tempted by a spirit of warfare. But yet though peaceable in character and principles, the writer will not refuse to meet any who will not demand a public arena, and who will agree that the only weapons of attack and defence shall be the *laws of reason*, the *laws of interpretation*, and the *law of kindness*.

By this, however, it is not intended to imply, that all advanced in the preceding pages, can stand such a test. The principles of mental science rest, not upon the experience of one mind, but upon the *compared* results of many minds. And the best mode of establishing truth on any subject, is by the *amicable* collision of various minds of different modes of thought, and of different prejudices and habits. The peculiar circumstances of the writer have prevented opportunities of benefit from such opportunities. Many subjects of enquiry necessarily brought under consideration in this work, were entirely new to the writer, while opportunities of comparing the results of investigation with those of others, were very limited. Of course it is expected that defects and mistakes, will be discovered, and it is hoped that due allowance will be made, for what the writer knows is a hasty and imperfect attempt to remedy some difficulties in education, which for a long time have been daily subjects of regret.

C. E. BEECHER

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